MENNONITE

YEAR BOOK

AND ALMANAC

FOR THE YEAR OF OUR LORD

1929

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MENNONITE BOOK CONCERN

Berne, Indiana

INTRODUCTORY REMARKS

SETTING THE SAIL TO THE WIND

The coming year will be one of the rich experiences and worthy accomplishments in the cause of Christ, if we set our sails to the wind. This holds true in every phase of the work, spiritual growth as well as in achieving worthy ends in our Church and Conference work. May the year of our Lord 1929 be filled with many blessings for every individual member, every home, and every Church in our General Conference. No we would not be narrow or selfish, we also pray for our sister churches and the worshippers, a hearty "God Bless You."

Last summer the writer was on the shore of Lake Michigan, a very strong wind was blowing from the south east and as a result the waves were dashing high against the shore. To see the endless procession of waves come to shore has a fascination all its own. This day however another scene was the point of interest. A dozen sailboats were staging a boat race and their course was directly into the wind for a large part of this race. It was interesting to see how well the skippers could utilize even an adverse wind to help them in their race. The rate of speed that these boats made into the teeth of the wind was also remarkable.

In compiling the chronology of the past year, one is made to feel that many of our Churches had set their spiritual sails to the wind and had made encouraging progress. A noteworthy feature was the number of Churches who underwent renovations and a number were rebuilt. In both instances it indicates growth and vital interest in the cause of Christ. If Churches need renovating they have been used, have given years of service, have become too small for the numbers who desire to use God's House; where new ones are built a new era is manifested. The Pretty Prairie Church marks a period of transition in that it combines beauty and usefulness. Pictures of Churches built about 50 years ago all resemble each other in one feature—their rigid plainness. Now one can notice a touch of the truly artistic is coming into our plans for our houses of worship. This is as it ought to be. If we are to worship the Lord in the beauty of holiness, surely a building that inspires beauty is an asset. Another feature that is receiving attention in our churches is that some provision is being made that the church can serve the needs of the Sunday School and the Children who are to be taught. The one room auditorium with pews for the big people only, is not adequate to carry on the work of training our children in religion. Whenever a Congregation plans to alter their house of worship, let them set their sail to the need of the children for adequate facilities to teach them the Word of God.

A careful reading of the reports of the many Conferences and Conventions reveals the fact that we are paying more attention to the business of the Church. This is manifest in various directions. Greater care is taken to know the standing of our churches by means of statistics. Not that statistics are the only criterion by which to judge, but they help to get at the real situation. The practice of examining our ministers and evangelists before they are ordained into office is also an indication that the church is concerned for the welfare of its members. In the past, some men with glowing testimonies and brief acquaintance were ordained into office to the grief and discredit of the church later on. Not that these committees ought to seek to make every candidate to agree them in details, but the church ought to know that those who are to preach stand true to the great foundation principles of the Christian religion.

The themes of the various Conferences and Retreats are further an indication that we are setting our sail to the spiritual breezes. Evangelism and subjects that cluster around that theme evidence that we depend not on man alone, but rather we are seeking to let the Power of the Spirit manifest itself in us as we put a new emphasis on this all important phase of church work.

For a long time we have been talking about unifying our Mennonite forces more closely. During the past year new evidences presented themselves and in this respect we want to set our sail to the wind. In union there is strenght, and certainly with our many small groups of Mennonites all seeking to carry on Mission work, we are not conserving strength, but rather we scatter them here and there. In each of our fields in foreign lands our force of workers is very inadequate. Truly our Foreign Mission Boards have as many workers in these fields as money will permit, but the number of natives is so great that it will be many, many years until all will have had even a chance to hear of Jesus. Why not unite and do more effective work?

Our General Conference Session will be held this coming August in Hutchinson, Kansas. Such a gathering is always a source of many and rich blessings. Let us set our sails to catch every inspiration that comes from the Conference. And then return to build well on the rock, Jesus Christ, our Savior, our Helper and our Friend.

Very sincerely yours,

A. J. Neuenschwander.

October 9th, 1928. Philadelphia, Pa.

CALENDAR EXPLANATIONS AND NOTICES

♈ Aries, Ram.
♉ Taurus, Bull.
♊ Gemini, Twins.
♋ Cancer, Crab.
♌ Leo, Lion.
♍ Virgo, Virgin.
♎ Libra, Balance.
♏ Scorpius, Scorpion.
♐ Sagittarius, Archer.
♑ Capricornus, Goat.
♒ Aquarius, Waterman.
♓ Pisces, Fisher.

Explanation of Symbols

☉ Sun.
☺ Full Moon.
☾ Last Quarter.
● New Moon.
☽ First Quarter.
⊕ Earth.
♆ Neptune.
☿ Mercury.
♀ Venus.
♂ Mars.
♃ Jupiter.
♄ Saturna.
♅ Uranus.

☌ Conjunction.
✶ Sextile, difference of 60°.
□ Quadrature, difference of 90°.
☍ Opposition, difference of 180°.
☊ Ascending Node, Dragon's Head.
☋ Descending Node, Dragon's Tail.
◠ Moon High, farthest north.
◡ Moon Low, farthest south.

ECLIPSES FOR THE YEAR 1928

In the year 1929 there are two eclipses, both of the Sun.
1. A total eclipse of the sun on May 9; not visible in the U. S. Visible in S. E. Asia and north Australia. Totality visible in Phillippine Islands.
2. An annular eclipse of the sun on Nov. 1; not visible in North America. Visible on the Atlantic Ocean, Europe and Africa.

MORNING STARS

Mercury
Feb. 12 — July 22
Oct. 10 — Nov. 20

Venus
April 24 — Dec. 31

Mars
Dec. 15 — Dec. 31

Jupiter
May 22 — Nov. 23

Saturn
Jan. 1 — June 10

EVENING STARS

Mercury
Jan. 1 — Feb. 4
Aug. 6 — Oct. 1
Dec. 13 — Dec. 31

Venus
Jan. 1 — April 13

Mars
Jan. 1 — Oct. 16

Jupiter
Jan. 1 — April 30
Dec. 8 — Dec. 31

Saturn
June 30 — Dec. 15

Chronological Cycles

Dominical Letter—	F
Epact—	19
Golden Number—	11
Solar Cycle—	6

Ember Days

1—Feb. 20
2—May 22
3—Sept. 18
4—Dec. 18.

The Four Seasons

Spring begins Mar. 20— 8:35 P. M.
Summer begins June 21— 4:01 A. M.
Fall begins September 23— 6:53 A. M.
Winter begins Dec. 22— 1:53 A. M.

The year of our Lord 1929 is a common year of 365 days and is (up to July 4) the 153rd year of the independence of the United States: the 637th year of the Swiss Republic; the 5642nd year of the Julian period; the 5689 to 90th year of the Jewish calendar (New Years day on Oct. 4 at sunset); the 1347 to 48th year of the Mohammedan calendar (1348 begins on July 8); the 2589th of the Japanese calendar and the 18th of the Taisho period; the 412th year of the Reformation; and the 366th of the Heidelberg catechism.

MOVABLE FEASTS

Septuagesima, Jan. 27
Sexagesima, Februrary 3
Quinquagesima, Feb. 11
Shrove Tide, Feb. 12
Ash Wednesday, Feb. 13
Palm Sunday, Mar. 24
Good Friday, March 29
Easter Sunday, Mar. 31
Rogate May 5
Ascension, May 9
Whitsunday, May 19
Trinity, May 26
Advent
Sundays after Trinity, 26

1st Month **JANUARY** *31 Days*

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Tues	Psalm 103:1-10.	11:33	♍	⊕ in perihelion	7 22	4 45
2	Wed	1 Peter 4:12-19.	Morn	♎	☊ Polaris south 6:55 a.m.	7 22	4 46
3	Thur	Eph. 1:3-14.	0:35	♎	♀ sets 8:23 p. m.	7 22	4 47
4	Fri	John 3:16-21.	1:36	♏	☿ gr. south latitude	7 22	4 48
5	Sat	1 John 3:1-8.	2:37	♏	Aldebaran sets 4:39 a. m.	7 22	4 49
1	**Our Heavenly Father. Matthew 6:24-34.** GOLDEN TEXT—Psalm 103:13.				Epiphany Matt. 2:1-12. Acts 10:1-33	Day's Length 9 hrs., 29 Min.	
6	**Sun**	John 4:20-26.	3:37	♏	Rigel sets 5:00 a. m.	7 22	4 50
7	Mon	Rom. 3:10-18.	4:38	♐	Capella sets 8:56 a. m.	7 22	4 50
8	Tues	1 John 5:13-21.	5:38	♐	♂ ♄ ☾	7 22	4 51
9	Wed	Rom. 6:15-23.	6:34	♑	♂ sets 2:43 a. m.	7 22	4 52
10	Thur	Exod. 34:1-9.	Sets	♑	Betelgeuse rises 6:20 p. m.	7 22	4 54
11	Fri	Prov. 28:5-14.	5:29	♑	Sirius sets 4:31 a. m.	7 22	5 55
12	Sat	Amos 5:10-15.	6:32	♒	♂ ☿ ☾	7 22	4 56
2	**Sin. 1 John 1:5—2:6.** GOLDEN TEXT—1 John 1:8, 9.				1st Sunday after Epiphany Matt. 4:12-17, 23-21. 1 Peter 2:1-10.	Day's Length 9 hrs., 36. min.	
13	**Sun**	Psalm 51:1-10.	7:36	♒	Castor rises 4:12 a. m.	7 21	4 57
14	Mon	Rom. 5:1-11.	8:41	♓	♂ ☿ ☾	7 21	4 58
15	Tues	Isa. 35:1-10.	9:46	♓	☿ sets 6:19 p. m.	7 20	4 59
16	Wed	John 1:35-42.	10:52	♓	♂ ☉ ☾	7 20	5 0
17	Thur	Heb. 1:1-9.	11:59	♈	Procyon rises 5:44 p m.	7 20	5 1
18	Fri	1 John 1:1-10.	Morn	♈	☽ ♂ ♃ ☾	7 19	5 2
19	Sat	1 Peter 1:3-12.	1:10	♉	Pollux rises 4:10 a. m.	7 19	5 3
3	**Christ the Savior. Luke 15:3-7. Roman 5:6-10.** GOLDEN TEXT—Matthew 1:21.				2nd Sunday after Epiphany John 7:10-17. Heb. 2:1-4.	Day's Length 9 hrs 47 min.	
20	**Sun**	Isa. 53:1-9.	2:23	♉	Regulus rises 7:28 p. m.	7 18	5 4
21	Mon	Joel 2:28-32.	3:37	♊	♃ sets 0:38 a. m.	7 18	5 6
22	Tues	Acts 2:1-6.	4:53	♊	♂ ♃ ☉ ♂ ♂ ☾	7 17	5 7
23	Wed	Acts 19:1-7.	6:03	♋	☿ in ♌	7 16	5 8
24	Thur	John 16:7-15.	7:04	♋	Arcturus rises 10:52 p. m.	7 16	5 9
25	Fri	Rom. 8:26-30.	7:53	♌	Antares rises 3:44 a. m.	7 15	5 10
26	Sat	I. Cor. 12:1-11.	Rises	♌	♂ Ψ ☾	7 14	5 12
4	**The Holy Spirit. John 16:7-11; Roman 8:12-17,26,27,** GOLDEN TEXT—Roman 8:14...				Septuagesima Sunday John 8:12-16. Col. 2:1-7.	Day's Length 10 hrs., 0 min.	
27	**Sun**	John 14:25-31.	8:09	♍	♂ stationary ♀ in ♋	7 14	5 13
28	Mon	Psalm 19:7-14.	9:16	♍	☿ stationary.	7 13	5 14
29	Tues	2 Tim. 3:14-17.	10:21	♎	Vega south 10:04 a. m.	7 12	5 15
30	Wed	Matt. 4:1-11.	11:24	♎	♄ rises 4:24 a. m.	7 11	5 16
31	Thur	2 Peter 1:12-21.	Morn	♎	Altair rises 4:40 a. m.	7 10	5 17

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Last Quarter	2d	1:44 P. M.	12:44 P. M.	11:44 A. M.	10:44 P. M.
New Moon	10th	7:28 P. M.	6:28 P. M.	5:28 P. M.	4:28 P. M.
First Quarter	18th	10:15 A. M.	9:15 A. M.	8:15 A. M.	7:15 A. M.
Full Moon	25th	2:09 A. M.	1:09 A. M.	0:09 A. M. 24th	11:09 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. Forces That Are Making the World Better. Matt. 13:1-9. (Consecration meeting.)
13. Loving as Jesus Loved. John 13:1-17.
20. Seeing the Good in Men Everywhere. John 1:45-51.
27. How Can We Serve the World through Our Church? Acts 13:1-3. (Denominational Day, Beginning Christian Endeavor Week.)

LIFE OF MOSES

Rev. Elmer Basinger, Wayland, Iowa.

I. HIS EARLY LIFE AND TRAINING

The life of Moses naturally falls into three divisions of forty years each. In this article on the Life of Moses, we shall consider:

I. His Early Life and Training; II. His Life in the Wilderness and His Call to service; III. Moses, the great Leader and Founder of a Nation.

Let us then first consider his early life and training. At the time of the birth of Moses, the Israelites although greatly increased in number were in a pitiable condition. The Hyksos, or Shepherd Kings, under whose rule Joseph had attained such immense influence and power, had been driven from Egypt by the native Egyptians who were now ruled by Pharaohs of their own race. Seti I was probably the "new king over Egypt, who knew not Joseph" (Ex. 1:8), and who began the severe treatment of the Hebrew people which was continued by his son, Rameses II, commonly known as the Pharaoh of the oppression. Rameses II reigned for sixty-seven years and was the greatest builder of Pharaohs. Besides the border forts necessary to protect Egypt from invasion on the north and east, he built new cities and erected splendid monuments and magnificent temples, and enlarged the irrigation system by many new canals. All this work required an immense amount of labor, and a large part of this was supplied by the unhappy and oppressed Israelites. By this method the king expected to check the growth of the subject people whose power he feared (Ex. 1:9, 10). But God overruled his scheme so that in spite of these hardships his chosen people increased more and more (Ex. 1:12). When this scheme did not stop the growth of the Israelites, the despot ordered that all Hebrew male children should be put to death at birth.

It was at this desperate crisis that the future deliverer of the enslaved Israelites was born. Moses was born in Egypt, but he was not an Egyptian; for both his father, Amram, and his mother, Jochebed, were Hebrews. They came from the tribe Levi, and this fact may have determined the choice of Levi for the priesthood. They did not live among the Egyptians, but in a small section of Egypt named Goshen, where the Hebrews mostly dwelt. For three months the parents hid the babe, because of the murderous search of the Egyptian spies who were carrying out the command of Pharaoh. But at last it was no longer possible, so the mother laid him in a little basket of papyrus which she had deftly woven, pitched with bitumen within and without. She took the basket with the child and hid it among the flags of one of the canals of the Nile river. There he was found by a daughter of the king, and as a consequence of that happy providence was reared in the house of the princess, but had his own mother as his nurse. It is probable that Moses was in the care and keeping of his own mother until he was quite a large boy. This gave the mother a splendid chance to teach her son the glorious history of the Hebrew people. His mother, no doubt, took pains to teach him the Hebrew language and to instruct him in the principles of the true religion, and in the knowledge of the promises that God had made concerning Israel.

Pharaoh's daughter called him Mosheh, because she drew him out of the water. Moses as the adopted grandson of Pharaoh received the best education which the king could offer. There were two great university cities Heliopolis and Hermopolis. Tradition has it that Moses studied at the former, "the Harvard or Yale of ancient Egypt." Here he might learn the two forms of difficult Egyptian writing, arithmetic, geometry, astronomy, music, painting, medicine, chemistry, history, law, poetry and other branches of literature. These studies furnished unsurpassed mental drill and gave him knowledge that was very valuable to him in his later life as the leader of his people. The Egyptians worshipped the sacred ibis and bull and beetle, personification of their gods. According to Jewish tradition, the religious teachings of his early childhood made such a deep impression upon the mind

2nd Month — FEBRUARY — 28 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Fri	Psalm 1.	0:26	♏	☾ Markab rises 7:04 a. m.	7 10	5 17
2	Sat	Neh. 8:1-8.	1:27	♏	Spica rises 11:12 p. m.	7 9	5 18
5		**The Holy Scripture. Psalm 19:7-14. Tim. 3:14-17.** GOLDEN TEXT—Psalm 119:18.	Sexagesima Sunday Luke 9:51-56.		Heb. 5:7-9.	Day's Length 10 hrs., 13 min.	
3	**Sun**	Psalm 119:105-112.	2:29	♐	Polaris south 4:45 a. m.	7 9	5 19
4	Mon	Jonah 3:1-10.	3:29	♐	♀ sets 9:17 p. m.	7 8	5 20
5	Tues	Isa. 1:10-17.	4:27	♐	♂ ♄ ☾	7 7	5 22
6	Wed	Luke 15:11-24.	5:19	♉	Aldebaran sets 12:18 a. m.	7 6	5 23
7	Thur	Heb. 11:1-5.	6:07	♉	☿ gr. north lat. ☌ ☿ ☉ inferior.	7 5	5 24
8	Fri	Heb. 11:6-12.	Sets	♒	♂ ♀ ♁	7 3	5 25
9	Sat	Heb. 11:32-40.	5:26	♒	● ♂ ☿ ☾	7 2	5 26
6		**Repentance and Faith. Acts 2:32-39. Luke 15:11-24.** GOLDEN TEXT—Mark 1:15.	Quinquagesima Sunday Matt. 20:20-28.		Heb. 2:10-18.	Day's Length 10 hrs., 29 min.	
10	**Sun**	Psalm 27:1-5.	6:32	♓	Rigel sets 1:31 a. m.	7 1	5 28
11	Mon	Luke 11:9-13.	7:38	♓	Capella south 7:51 a. m.	7 0	5 29
12	Tues	Matt. 6:9-15.	8:45	♓	♂ sets 0:27 a. m.	6 59	5 30
13	Wed	Luke 18:1-8.	9:52	♈	♂ ♁ ☾ ♂ ♀ ☾	6 58	5 31
14	Thur	Luke 18:9-14.	11:01	♈	Betelgeuse sets 4:16 a. m.	6 57	5 33
15	Fri	Gen. 18:23-33.	Morn	♉	Sirius sets 2:08 a. m.	6 55	5 34
16	Sat	Luke 22:39-46.	0:13	♉	☽ Castor sets 10:20 p. m.	6 54	5 36
7		**Prayer. Matthew 6:5-13; Luke 19:9-14; 1 John 5:14-15.** GOLDEN TEXT—John 15:7.	1st Sunday in Lent Matt. 9:14-17.		2 Cor. 7:10.	Day's Length 10 hrs., 47 min.	
17	**Sun**	Psalm 121.	1:25	♊	☿ rises 5:42 a. m.	6 53	5 37
18	Mon	John 1:35-42.	2:40	♊	♂ ♃ ☾	6 51	5 38
19	Tues	Matt. 16:13-20.	3:49	♋	☿ stationary ♌ ♆ ☉	6 49	5 39
20	Wed	2 Peter 3:14-18.	4:52	♋	Procyon rises 3:32 p. m	6 48	5 41
21	Thur	Col. 1:9-18.	5:44	♋	Pollux rises 1:42 p m.	6 46	5 42
22	Fri	Phil. 1:1-11.	6:27	♌	Regulus sets 2:45 a. m.	6 45	5 44
23	Sat	Luke 2:40-52.	7:02	♍	♂ ♆ ☾	6 43	5 45
8		**Christian Growth. John 1:40-42; Matthew 16:15-18.** GOLDEN TEXT—2 Peter 3:18.	2nd Sunday in Lent Matt. 15:21-28.		1 Thess. 4:1-12.	Day's Length 11 hrs., 5 min.	
24	**Sun**	John 15:1-10.	Rises	♍	♃ sets 10:52 p. m.	6 42	5 47
25	Mon	Matt. 16:13-20.	8:03	♍	Arcturus rises 3:05 a. m.	6 40	5 48
26	Tues	Acts 2:37-47.	9:08	♎	Antares risese 2:05 a. m.	6 39	5 49
27	Wed	Acts 6:1-7	10:12	♎	Vega south 4:55 a. m.	6 37	5 50
28	Thur	Psalm 122	11:14	♍	♄ rises 2:39 a. m.	6 36	5 51

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Last Quarter	1st	9:10 A. M.	8:10 A. M.	7:10 A. M.	6:10 A. M.
New Moon	9th	12:55 P. M.	11:55 A. M.	10:55 A. M.	9:55 A. M.
First Quarter	16th	7:22 P. M.	6:22 P. M.	5:22 P. M.	4:22 P. M.
Full Moon	23d	1:59 P. M.	12:59 P. M.	11:59 A. M.	10:59 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. The Challenge of Christ to the Youth of the World. Matt. 10:16-42. (Consecration meeting. Christian Endeavor Day.)
10. Jesus Teaching Us to Serve. Matt. 20:20-28.
17. How Much Should We Strive for Material Things? Luke 12:13-31.
24. Why is Christianity the Only Adequate Religion? Acts 4:8-12; John 3:16.

and heart of Moses, that he never worshipped the Egyptian gods, but from his boyhood days served the true Godd.

His aristocratic training at the Egyptian court may have had some advantages, but in other respects it must also have had its disadvantages for him. It surely did not help to make him meek. All through his life Moses had one great disability, one most troublesome "thorn in the flesh," a hasty temper; and it even spoiled his life at last, so that he was not permitted to realize that entrance into Canaan which had been his long cherished hope. Moses received a fine intellectual training in Egypt, but in order that he might become the great leader of Israel, there was needed a period of meditation and actuai experience with the problems of life and so God next led him into the wilderness.

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11. HIS LIFE IN THE WILDERNESS AND HIS CALL TO SERVICE

The second division of the life of Moses was very different from the first forty years, which were spent at the Egyptian court. When Moses had come to manhood, he decided to visit his brethren who were then suffering great persecution at the hand of the Egyptian rulers. Stephen tells us, what is very natural, that Moses expected the people to accept him as their heaven-born deliverer (Acts 7:25). This tour of investigation brought home to him most keenly the sufferings of his people, but it also proved to him that the time had not yet arrived to deliver his people from their bondage. One day he saw an Egyptian who was cruelly mistreating a Hebrew and was attempting to kill him. This was more than Moses' highly chivalrous spirit could endure, and so he interposed by assisting the Hebrew and killing the Egyptian. He tried to conceal his act by hiding the body of the slain man in the sand. The following day, he saw two Hebrews at variance, and begged the faulty person not to hurt his brother. The fellow whom he was trying to correct insolently replied, "Who made you a ruler or judge over us? will you kill me, as you did the Egyptian yesterday?" (Ex. 2:14).

Learning that his slaughter of the Egyptian was divulged and fearing punishment from the king, he decided to flee from Egypt and to hide in the desert and the mountain fastnesses of the peninsula of Sinai. He came to the land of Midian which was occupied by a prosperous people, rich in flocks and herds. While he was sitting by a well, the seven daughters of Jethro came up to it with their flocks. They had scarcely filled the trough with the water which they drew from the well, when some rude fellows came up and attempted to procure the water for their flocks. Moses, observing the predicament of the maidens, assisted the damsels and drove away the injurious shepherds. When Jethro heard of the kindness of the stranger, he ordered him to be called in to receive refreshments and lodging. Jethro must have been impressed with the culture and refinement of the young man, because he asked him to stay and become his herdsman.

Here he began his shepherd life of forty years. Here it was that he fell in love with one of the chief priest's daughters, Zipporah, whom he married. We know of two sons who were born to this union. The first he called Gershom, to denote his being a stranger in that place; the other he called Eliezer, to denote that his God was his helper. Amid the solitude and silence of the desert, Moses received the final and not the least important life-training.

After the death of the ambitious, imperious Rameses II, his son, Merneptah, took the throne. Merneptah was less able as a ruler, but no less cruel, ambitious and imperious, and the oppression of the Hebrews continued (Ex. 2:23). God's time to deliver them had now come; and while Moses was faithfully performing his daily routine, the divine call came to him in the form of a theophany—that of the burning bush. As Moses one day led his flocks near to the north or west side of Horeb-Sinai, the Lord appeared to him in the burning bush which was not consumed. The Lord spake to him out of the bush, and bade him put off his shoes, as the place was sacred by

3rd Month — MARCH — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Fri	1 Cor. 12:1-11.	Morn	♏	Altair rises 9:23 p. m.	6 35	5 52
2	Sat	Acts 11:19-26.	0:16	♐	☿ in ♓ in perihelion	6 34	5 53
9	**The Christian Church. Mark 4:26-32.** GOLDEN TEXT—Roman 12:5.		3rd Sunday in Lent Luke 11:14-28. Eph. 5:1-9.			Day's Length 11 hrs., 22 min.	
3	Sun	Eph. 4:11-16.	1:18	♐	Markab rises 6:35 a. m.	6 32	5 54
4	Mon	Matt. 3:13-17.	2:17	♐	♂ ♄ ☾	6 31	5 55
5	Tues	Act 10:44-48.	3:12	♑	☿ gr. west longitude.	6 29	5 56
6	Wed	Eph. 4:1-6.	4:01	♑	Spica rises 9:18 p. m.	6 28	5 57
7	Thur	1 Cor. 11:23-29.	4:47	♒	Polaris south 2:39 a. m.	6 27	5 59
8	Fri	John 6:41-51.	5:22	♒	♀ sets 9:40 p. m.	6 25	6 0
9	Sat	1 Cor. 10:14-22	5:55	♒	♂ ☿ ☾	6 24	6 1
10	**Baptism and the Lord's Supper. 1 Cor. 15** GOLDEN TEXT—1 Corinthians 11:24.		4th Sunday in Lent John 6:1-27. Col. 3:18-4:1.			Day's Length 11 hrs., 40 min.	
10	Sun	Rev. 7:9-17.	Sets	♓	Aldebaran sets 10:57 p. m.	6 22	6 2
11	Mon	Exod. 20:8-11.	6:33	♓	Rigel sets 10:28 p. m.	6 20	6 3
12	Tues	Jer. 17:21-27.	7:41	♈	♂ ☋ ☾ ☿ in aphelion	6 18	6 4
13	Wed	Isa. 58:8-14.	8:52	♈	Capella south 4:36 p m.	6 16	6 5
14	Thur	Neh. 13:15-22.	10.04	♉	♂ ♀ ☾ ♂ ♃ ☾	6 15	6 6
15	Fri	Isa. 56:1-8.	11:18	♉	♀ gr. bright	6 13	6 7
16	Sat	Matt. 12:1-8.	Morn	♊	♂ sets 11:04 p. m.	6 12	6 8
11	**The Christian Sabbath. Ex. 20:8-11; Matt. 12:1-8.** GOLDEN TEXT—Matthews 12:8.		5th Sunday in Lent John. 8:46-59. Heb. 9:11-15.			Day's Length 11 hrs., 59 min.	
17	Sun	Psalm 92:1-8.	0:32	♊	Betelgeuse sets 1:29 a. m.	6 10	6 9
18	Mon	1 Cor. 9:16-26.	1:42	♊	☽ ♂ ♂ ☾	6 9	6 10
19	Tues	2 Cor. 9:6-15.	2:47	♋	Sirius rises 11:32 p. m.	6 7	6 11
20	Wed	Luke 10:25-37.	3:41	♋	Castor sets 3:33 a. m.	6 5	6 12
21	Thur	Matt. 6:11-19.	4:28	♌	☉ enters ♈ spring begins	6 3	6 13
22	Fri	Matt. 28:16-20.	5:02	♌	♂ ♆ ☾	6 2	6 14
23	Sat	Acts 14:8-18.	5:32	♍	☿ rises 5:20 a. m.	6 1	6 15
12	**Stewardship and Mission. Acts 1:6-8;2 Cor. 8:1-.9.** GOLDEN TEXT—1 Corinthians 4:2.		Palm Sunday John 12:1-8. Zechariah 9:8-12.			Day's Length 12 hrs., 16 min.	
24	Sun	Psalm 96:1-7.	5:58	♍	♀ gr. north latitude	6 0	6 16
25	Mon	Matt. 28:1-10.	Rises	♎	Procyon sets 1:58 a. m.	5 58	6 17
26	Tues	1 Cor. 15:50-58.	7:56	♎	Pollux sets 3:34 a. m.	5 56	6 18
27	Wed	John 20:11-18.	9:00	♏	Regulus sets 5:07 a. m.	5 54	6 19
28	Thur	1 Thess. 4:13-18.	10:03	♏	♐ ☉ ♂ ☋ ☉	5 53	6 20
29	Fri	John 14:1-10.	11:05	♏	♀ stationary.	5 52	6 21
30	Sat	2 Cor. 5:1-10.	Morn	♐	♃ sets 9:07 p. m.	5 50	6 22
13	**THE FUTURE LIFE. Luke 24:1-12; John 14:1-6.** GOLDEN TEXT—Revelation 2:10.		Easter Sunday Luke. 24:1-9. 1 Cor. 5:7,8.			Day's Length 12 hrs., 35 min.	
31	Sun	Psalm 116:12-19.	0:06	♐	Arcturus rises 5:41 a. m.	5 48	6 23

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Last Quarter	3d	6:09 A. M.	5:09 A. M.	4:09 A. M.	3:09 A. M.
New Moon	11th	3:36 A. M.	2:36 A. M.	1:36 A. M.	0:36 A. M.
First Quarter	18th	2:41 A. M.	1:41 A. M.	0:41 A. M.	11:41 A. M.
Full Moon	25th	2:46 A. M.	1:46 A. M.	0:46 A. M.	11:46 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. Recruiting for Christ. Matt. 9:35-38. (Consecration meeting.)
10. How to Become a Christian. Acts 2:37-41; 16:30, 31.
17. How the Church Helps Us to Live the Christian Life. Heb. 10:19-25.
24. Making Jesus King. Matt. 21:1-17.
31. The Words of Jesus about Life unending John 14:1-3. (Easter.)

the presence of God. He then declared himself to be the God of Abraham; Isaac, and Jacob; and that out of regard to his promise, and to the groans of his oppressed people he now intended to deliver them and to bring them into Canaan, through Moses as their leader. Moses hesitated, made excuses, and tried to shirk this new responsibility. But no excuse could relieve Moses from attempting to shirk a divinely given task. If God gave that work to him, God knew that he could do it or else he would not have called him. Every man may firmly, and with truest humility say, "I can do whatsoever God gives me to do;" for for we can say with Paul, "I can do all things through Christ who strengthenth me." Moses relying upon God's promise, Certainly I will be with you," finally consented to undertake this great task.

III. MOSES, THE GREAT LEADER AND FOUNDER OF A NATION.

Two great, stupendous tasks were before him as he came to Egypt. On the one hand, he, with Aaron's aid, must arouse and inspire their own brethren to a courage which should give some hope of success for the great undertaking. And on the other hand, they must secure permission from the Egyptian king for them to leave their homes and proceed to the border, and thence three days' journey into the wilderness to hold a feast in honor of their God. It was not a straightforward request, for Moses had no intention of returning if once they could be brought out. The king refused to let the Israelites go, for Jehovah was not a God whom he recognized.

Then there fell upon Egypt a severe successions of plagues. The series of these miraculous visitations, ten in all, are recounted in Exodus VII-XII. The last of the plagues, when the firstborn of the Egyptians were slain, caused Pharaoh's servants to influence him to allow the Hebrews to depart, because they believed that these unendurable sufferings had been brought upon them by the God of the Hebrews.

In the confusion which the last of the plagues produced the Israelites, assisted even by some of the Egyptian people, rose from their little farmsheds, made a common rendezvous, and marched away over the desert which bounds Egypt on its northeastern corner. Soon after the departure the king repented of his resolve and determined to head them off with his army. Besides this menace there was danger ahead, for to get out of Egypt they must pass a series of forts which were stretched at intervals all the way from the Red Sea to the Mediterranean Sea. It would be easy to deploy a force from any two of them and head off the escaping Israelites. What were they to do? They had no boats to cross the Red Sea and Pharaoh's army was coming from behind. Then it was that the hearts of the people gave out and their courage fled. They wished themselves back in bondage rather than be compelled to face the crisis, and broke into a wild cry against Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to bring us forth out of Egypt?" (Exod. 14:11). To the general difficulty of the situation, disaffection among the people broke out. He could only reassure them by words of confidence, "fear ye not stand still and see the salvation of Jehovah, which will work for you today" (Exod. 14:13). The divine message to them was, "Go forward." When they trusted God and trampled down their fears, the divine providence came into operation, for we read, "Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land" (Exod. 14:21). Over that strip of dry land Israel escaped, and the Egyptians attemped to follow the returning waters overwhelmed them. Freedom was secured by Providence never to be forgotten. It was an event which inspired new hope and was afterward glorified by poets and prophets.

From the Red Sea Moses led his people through the wilderness to Mount Horeb-Sinai where he halted until this mob of rescued slaves could be beaten into the orderly semblance of a nation. To accomplish this it was necessary that such customs as they had should be so ordered as to form the beginnings of a code

Concluded on Page 15

4th Month APRIL *30 Days*

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Mon	Psalm 23:1-6.	1:03	♌	♂ ♄ ☾	5 46	6 23
2	Tues	Isa. 6:1-8.	1:55	♌♌	♃ ☿ gr. south latitude	5 45	6 24
3	Wed	Isa. 7:1-9.	2:40	♍	Antares rises 1:52 a. m.	5 44	6 26
4	Thur	Isa. 7:10-17.	3:20	♒	Vega south 7:17 a. m.	5 42	6 27
5	Fri	Isa. 35:1-10.	3:54	♒	♄ rises 0:23 a. m.	5 40	6 28
6	Sat	Isa. 38:1-8.	4:23	♓	Altair rises 0:07 a. m	5 38	6 29
14		**The Ministry of Isaiah. Isaiah 6:1-8;20:1,2;38:1-5.** GOLDEN TEXT—Isaiah 6:8.	1st Sunday after Easter John 20:24-29. Rev. 1:17,18.				**Day's Length 12 hrs., 54 min.**
7	Sun	Acts 26:12-20.	4:50	♓	♂ ☿ ♁	5 36	6 30
8	Mon	2 Chron. 30:1-9.	5:15	♈	♂ gr. north latitude ♂ ♁ ☾	5 34	6 31
9	Tues	2 Chron. 30:13-22.	5:40	♈	● ♄ stationary	5 33	6 32
10	Wed	2 Chron. 30:23-27.	Sets	♈	♂ ♀ ☾	5 31	6 33
11	Thur	Hosea 11:1-11.	9:03	♉	♂ ♃ ☾	5 29	6 34
12	Fri	Micah 7:14-20.	10:19	♉	Markab sets 7:00 p. m.	5 28	6 35
13	Sat	1 John 4:7-16	11:33	♊	Spica sets 5:24 a. m.	5 27	6 36
15		**Hezekiah Leads his People Back to God. 2 Chron 30:1-9.** GOLDEN TEXT—2 Chronicles 30:9.	2nd Sunday after Easter John.21:15-24. Heb. 13:20-21.				**Day's Length 13 hrs., 12 min.**
14	Sun	Psalm 145:8-17.	Morn	♊	Polaris south 0:09 a. m.	5 25	6 37
15	Mon	Isa. 40:1-11.	0:41	♋♋	♂ ♂ ☾	5 24	6 38
16	Tues	1 Kings 19:9-18.	1:39	♋	● ♀ sets 7:23 p. m.	5 22	6 39
17	Wed	Amos 9:11-15.	2:26	♌	♂ ☿ ☉ aphelion	5 21	6 40
18	Thur	Luke 4:14-19.	3:04	♌	♂ ☿ ♀ ♂ ♆ ☾	5 19	6 41
19	Fri	John 11:17-27.	3:35	♍	Aldebaran sets 0:54 a. m.	5 17	6 42
20	Sat	John 14:15-24.	4:02	♍	♂ ♀ ☉ inferior	5 16	6 43
16		**Comfort for God's People. Isaiah 40:1-11.** GOLDEN TEXT—Isaiah 66:13.	3rd Sunday after Easter John 10:1-11. Rev. 2:8-11.				**Day's Length 13 hrs., 30 min.**
21	Sun	Psalm 30:1-5.	4:26	♎	☿ in ♌	5 14	6 44
22	Mon	Isa. 53:1-12.	4:49	♎	Rigel sets 1:13 a. m.	5 13	6 45
23	Tues	Exod. 12:1-11.	5:12	♎	☺ Capella south 6:40 p. m.	5 11	6 46
24	Wed	John 19:28-37.	Rise	♏	♂ sets 10:00 p. m.	5 10	6 47
25	Thur	Rom. 5::6-11.	8:53	♏	☿ in perihelion	5 9	6 48
26	Fri	1 Peter 4:12-19.	9:55	♐	Betelgeuse sets 3:50 a. m.	5 7	6 49
27	Sat	Acts 22:1-8.	10:54	♐	Sirius sets 1:57 a. m.	5 6	6 50
17		**The Suffering Servant of Jehovah. Isaiah 53:1-12.** GOLDEN TEXT—Isaiah 53:5.	4th Sunday after Easter John 5:30-38. Rev. 3:7-13.				**Day's Length 13 hrs., 47 min.**
28	Sun	Rev. 5:9-14.	11:48	♐	♂ ☿ ♃ ♂ ♄ ☾	5 5	6 52
29	Mon	2 Chron. 34:1-7.	Morn	♑	Castor south 5:06 p. m.	5 3	6 53
30	Tues	2 Chron. 34:8-13.	0:36	♑	☿ sets 8:06 p. m.	5 2	6 54

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Last Quarter	2d	2:29 A. M.	1:29 A. M.	0:29 A. M.	11:29 P. M.
New Moon	9th	3:33 P. M.	2:33 P. M.	1:33 P. M.	12:33 P. M.
First Quarter	16th	9:09 A. M.	8:09 A. M.	7:09 A. M.	6:09 A. M.
Full Moon	23d	4:47 P. M.	3:47 P. M.	2:47 P. M.	1:47 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. Using the Bible as a Daily Guide. Ps. 19:7-11; Rom. 15:4-7; Heb. 4:12. (Consecration meeting.
14. Bible Messages Needed To-day. Matt. 16:24; John 3:16; Isa. 55:1-3, 6, 7.
21. The Wonder of the Bible. Isa. 55:8-13; Matt. 5:17-19; 2 Pet. 1:19-21.
28. The Triumphs of the Bible on Mission Fields. Rom. 1:16, 17; 1. Cor. 1:17-21.

THE LIFE OF SAMUEL

Rev. Jacob Quiring, Bluffton, Ohio.

SAMUEL CONSECRATED UNTO THE LORD

There are four great epochmaking events in the early history of the Hebrews. The Exodus, the Battle at Gibeon, the Victory in the Plain of Esdrealon and the Establishment of the Monarchy during the Philistine Wars. Thru the first the Hebrew tribes became a nation, thru the second they gained a foothold in Canaan, thru the third they secured permanent possession of the land and thru the fourth they received the State. The first milestone is marked by the name of Moses, the second by that of Joshua, the third bears the inscription Deborah and the last in inseparably connected with Samuel.

We need not be surprised, therefore, that the childhood of Samuel is recorded under the dominant note, "Consecrated unto the Lord." We notice first that it was the habit of the parents to go up to Shiloh once every year to offer sacrifice and we hear the kind husband's remark: "Not even 10 children could endear thee more to me!" But we must remember that it is thru the child that the mother most influences succeeding generations and the suffering thru which she passes to win the honor of maternity gives her an inextinguishable title to her offspring. She invests her life in her children and the word of Jesus applies here, "where her treasure is, there is her heart also."

We deplore the many divorces between husbands and wives, but we are fortunate in stating that a mother is rarely divorced from her son. He may be heartless but she forgives; he may desert her, but she leaves the light in the window, hopes and prays, prays and hopes until she breathes her last.

In those days, when "There was no king in Israel and every man did that which was right in his own eyes" Hannah seems to have had a double interest in bringing into the world a son. With a mother's love for a man-child there was entwined the desire to see a new era ushered in, a time when "a word from the Lord would not be rare and visions not uncommon," when people would not only "know about God," but know of God and experience Him in fellowship and prayer.

"Unto the Lord all the days of his life," that is the mother's vow. Hannah is the prototype of a multitude of mothers in whose lives devotion and faith have been the controlling factors, and whose soul has cherished no greater ambition than to have their Samuels, those "granted after much prayer," respond as early as possible to the " high calling of God."

How touching the remark: "Samuel, a boy, girt with a linen apron, ministered in the sanctuary, the presence of the Lord" and again, "his mother used to make him a boy's coat, which she brought to him year by year." The lad did not do the services of a priest, the verb used in connection with ephod does not permit this interpretation and Hophni and Phinehas would not have tolerated such an encroachment upon their office.

SAMUEL REFORMER IN ISRAEL

It is surprising that in spite of all the demoralizing influences about Samuel, especially the arrogant and immoral practise of Eli's sons the "boy grew strong both physically and spiritually, gaining daily in favor with God and man," (Lk. 2:52). The final result of this growth is stated at the end of ch. 3 and in the first sentence of ch. 4. He succeeded in all his undertakings and his messages were very effective, so that all Israel realized that Samuel was an approved prophet of their God, yea, he regarded his declarations as the very word of God himself; just as "Ahithopels advice was considered as tho one consulted an oracle of the Lord," (2. Sam. 16:23). Samuel then was the very mouthpiece and walking oracle of Israel's God, a revelation of unusual power and uniqueness in the old dispensation, a wonder-

5th Month — MAY — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Wed	2 Chron. 34:14-21.	1:17	♒	♌ Procyon sets 4:31 a. m.	5 0	6 55
2	Thur	Neh. 8:1-8.	1:53	♒	Pollux sets 6:04 a. m.	4 59	6 56
3	Fri	2 Tim. 3:10-17.	2:23	♒	Regulus sets 7:33 a. m.	4 57	6 57
4	Sat	Rom. 15:1-7.	2:50	♓	24 sets 7:33 p. m.	4 56	6 58
18	**What Hilkiah found in the Temple. 2 Chron. 34:14-16.** GOLDEN TEXT—Psalm 119:105.				5th Sunday after Easter John 14:1-6. Rev. 3:14-22.		Day's Length 14 hrs., 5 min.
5	Sun	Psalm 19:7-14.	3:15	♓	Arcturus rises 8:07 a. m.	4 54	6 59
6	Mon	Jer. 1:1-10.	3:40	♈	☿ gr. north latitude ♂ ♉ ☾	4 53	7 0
7	Tues	Jer. 8:18-22.	4:06	♈	♂ ♀ ☾	4 52	7 1
8	Wed	Jer. 26:1-9.	4:34	♉	Antares sets 5:53 a. m.	4 51	7 2
9	Thur	Jer. 26:10-19.	5:06	♉	● ☉ Eclipsed. Invisible	4 50	7 3
10	Fri	Dan. 6:10-18.	Sets	♊	♆ stationary ♂ ☿ ☾	4 49	7 4
11	Sat	Acts 6:8-15.	10:29	♊	Vega south 3:23 a. m.	4 48	7 5
19	**The Early Ministry of Jeremiah. Jer. 1:16-10; 26:8-15.** GOLDEN TEXT—Acts 5:29.				Sunday after Ascension John. 14:7-14. Heb. 6:17-20.		Day's Length 14 hrs., 19 min.
12	Sun	Psalm 26	11:32	♋	♄ sets 9:54 p. m.	4 47	7 6
13	Mon	Jer. 7:1-11.	Morn	♋	Altair rises 9:58 p. m.	4 46	7 7
14	Tues	Jer. 7:21-26.	0:24	♌	♃ in perihelion ♂ ♃ ☾	4 45	7 8
15	Wed	1 Sam. 15:17-23.	1:06	♌	☽ ☿ gr. Elong. E.	4 44	7 9
16	Thur	Deut. 11:26-32.	1:39	♍	♂ ♆ ☾	4 43	7 10
17	Fri	Deut. 28:15-24.	2:07	♍	Markab sets 9:01 p. m.	4 42	7 11
18	Sat	Phil. 2:1-11.	2:32	♍	Spica sets 3:06 a. m	4 42	7 11
20	**Jeremiah Calls to Obedience. Jeremiah 7:1-11,21-23.** GOLDEN TEXT—Jeremiah 7:23.				Whitsunday Acts. 2:1-18. Eph. 1:9-14.		Day's Length 14 hrs., 31 min.
19	Sun	Psalm 96:7-13.	2:55	♎	♀ in ♉	4 41	7 12
20	Mon	Jer. 31::1-9.	3:17	♎	♐ ♆ ☉	4 40	7 13
21	Tues	Jer. 31:31-37.	3:40	♏	Polaris south 9:43 p. m.	4 39	7 14
22	Wed	Deut. 6:1-9.	4:06	♏	♀ rises 2:57 a. m.	4 39	7 15
23	Thur	John 20:30-31.	4:35	♐	Aldebaran rises 5:37 a. m	4 38	7 16
24	Fri	Rom. 15:8-13.	5:10	♐	Rigel sets 2:42 a. m.	4 37	7 17
25	Sat	James 1:19-27.	Rises	♐	♂ ♄ ☾	4 36	7 18
21	**God's Law in the Heart. Jer. 31:29-34; John 1:17.** GOLDEN TEXT—Psalm 119:11.				Trinity Sunday Matt. 11:25,26. 2 Cor. 13:14.		Day's Length 14 hrs., 44 min.
26	Sun	Psalm 119:9-16.	10:31	♑	♀ brightest.	4 35	7 19
27	Mon	Jer. 20:1-6.	11:16	♑	Capella south 8:46 p. m.	4 35	7 20
28	Tues	Jer. 38:1-6.	11:52	♒	☿ stationary	4 34	7 20
29	Wed	Jer. 38:14-23.	Morn	♒	☿ in ♉	4 34	7 21
30	Thur	Dan. 6:1-9.	0:25	♒	♃ sets 11:32 p. m.	4 33	7 22
31	Fri	Acts 5:33-42.	0:51	♓	Betelgeuse sets 5:52 a. m.	4 33	7 23

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Last Quarter	1st	8:25 P. M.	7:25 P. M.	6:25 P. M.	5:25 P. M.
New Moon	9th	1:07 A. M.	0:07 A. M. 8th	11:07 P. M.	10:07 P. M.
First Quarter	15th	3:56 P. M.	2:56 P. M.	1:56 P. M.	12:56 P. M.
Full Moon	23d	7:50 A. M.	6:50 A. M.	5:50 A. M.	4:50 A. M.
Last Quarter	31st	11:13 A. M.	10:13 A. M.	9:13 A. M.	8:13 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. Service a Way to Leadership. Matt. 20:20-28. (Consecration meeting.)
12. Appreciating Our Parents as Leaders. Eph. 6:1-9; Luke 2:41-52.
19. Why Is Jesus the World's Greatest Leader? John 15:9-16; 12:23-27.
26. How Have Missionaries Been Effective Leaders? Matt. 4:12-25.

ful type of Him who said: "He who sees me, sees the Father," (Jn. 14).

It is highly significant that we read in 1 S 7:2: "From the day the Ark remained at Kiriath-jearim, all the house of Israel began to worship Yahu again." They began slowly to recover from the terrible shock they had received thru the capture of the Ark. Samuel soon took a leading hand in his new revival of religious interest, because his spiritual insight told him that upon this inner attitude of the people toward their God a new hope for political independence would be built. His manifest is very characteristic. If you are really minded to follow the Lord, discard altogether with your foreign gods, and set your thoughts and affections on Him alone and—He will rescue you from the power of the Philistines."

The response to this message led Samuel to appoint a day of fasting, confession and prayer at Mizpah. When they had gathered at the place, they "drew water and poured it on the ground in a solemn ceremony (before Yahu)." This symbolical act should signify their complete separation from idolatry and their pledge, never more to return to it. As water poured on the ground can never be gathered up, so we have quit with Baal worship and its evil practices once and for all.

1S2:22 is an interesting passage in this connection and throws some light on Canaanitish Hebrew customs in those days. The women mentioned there were not caretakers at the door of the Trysting tent, but as later Jewish tradition has it, rather refer to young pretty girls, who gathered on festive days in Jerusalem danced before the people and openly proposed to the men. Cf. also 1 K. 14:22-24 and 2 K. 23: 6-7, where the obelisks, sacred poles and temple prostitutes are mentioned .

Samuel's sweeping moral and religions reform led to an overwhelming victory on the battlefield and to an Ebenezer that was long remembered afterward 1 S 7: 7-14.

We cannot close this paragraph without reminding the reader of the truly prophetic words in 1 S 15:22-23, they almost recall to our ears the great prophets of the 8th century: "Does the Lord delight in burnt-offering and sacrifice, as he does in obedience to his word? Obedience is far better than sacrifice and to heed Him better than the fat of rams. Thou hast set God aside. He has set thee aside! Cf. Am. 5:24; Hs. 6:6; Is. 1:10-15; Jr. 7:23.

SAMUEL TEACHER AND COUNCELLOR

At the end of Ch. 7 in 1 S. we are told that the prophet exercised judicial functions by making a circuit every year from his home in Ramah to Bethel, Gilgal and Mizpah, and in 1 S. 12:23 we also read that Samuel promised to instruct Israel in the good and right path. According to Jr. 18:18 direction comes from the priest, counsel from the sage and revelation from the prophet. That Samuel in his capacity as judge and prophet and not infrequently as priest was preeminently fitted to direct and advice, reprove and counsel people and king everyone would readily admit.

Though not a priest in the proper sense of the term, Samuel provided for the sacrificial worship which by the ruin of Shiloh suffered, for a while at least, suspense in the hill country of Ephraim. At his home in Ramah it was his custom to preside when the people sacrificed on a hill-top in or near the city or when similar gatherings took place at Gilgal and Bethlehem. For ever memorable to show to those invited to the sacrificial meals must have been the way in which he pronounced the blessing, for the people would not eat nor the guests partake before he had invoked the name of his God in adoration and thanksgiving." (1 S. 9:13). Even in the time of Jeremiah (Jr. 15:1) Samuel is still remembered as a man of prayer and most powerful intercessor for his nation. Cf. also 1 S. 12:18, 19, 23 and 7:5. What a picture: the chief executive of the nation a man of prayer, a man who successfully prevailed upon God!

As a judge and wise man we learn to know Samuel in his farewell address to the people at Mizpah. He had taught the nation honesty and justice, unselfishness and devotion in a long life of matchless service. "What pecuniary reward, what profit that comes with power, what pleasure purchased by betrayal of the

6th Month JUNE 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Sat	Acts 8:1-8.	1:17	♓	Sirius rises 8:46 a. m	4 32	7 23
22		**Later Experiences of Jeremiah. Jeremiah 38:4-13.** GOLDEN TEXT—Matthew 5:11.			1st Sunday after Trinity John 15:12-16. 2 Thess. 2:13-17.		**Day's Length 14 hrs. 52 min.**
2	Sun	Matt. 5:3-11.	1:41	♈	☌ ☉ ☾	4 32	7 24
3	Mon	Jer 35:1-11.	2:04	♈	Castor south 2:48 p. m	4 31	7 25
4	Tues	Jer. 35:12-19.	2:31	♉	☌ ☿ ☾	4 31	7 26
5	Wed	Prov. 23:15-25.	3:00	♉	☿ sets 7:43 p. m.	4 30	7 26
6	Thur	Prov. 23:26-35.	3:36	♊	☌ ♃ ☾	4 30	7 27
7	Fri	Eph. 5:15-21.	4:21	♊	● ☌ ☿ ☾	4 29	7 27
8	Sat	1 Cor. 6:1-11.	5:16	♋	☿ in aphelion	4 29	7 28
23		**The Story of Rechabites. Jeremiah 35:5-11.** GOLDEN TEXT—Jeremiah 35:6.			2nd Sunday after Trinity Matt. 9:9-13. 2 Tim. 1:3-7.		**Day's Length 15 hrs., 0 min.**
9	Sun	Psalm 107:1-9.	Sets	♋	☌ ☿ ☉ inferior	4 28	7 28
10	Mon	Judges 1:1-7.	11:02	♌	Procyon sets 7:44 p. m.	4 28	7 29
11	Tues	2 Kings 21:10-15.	11:40	♌	☌ ♂ ☾	7 28	7 30
12	Wed	2 Kings 25:1-12.	Morn	♌	☌ ♆ ☾	7 28	7 30
13	Thur	Ezra 1:1-11.	0:10	♍	Pollux sets 10:05 p. m.	4 28	7 31
14	Fri	Matt. 22:15-22.	0:36	♍	Regulus sets 11:23 p. m.	4 28	7 31
15	Sat	Rom. 13:1-7.	1:00	♎	♃ rises 3:10 a. m.	4 28	7 32
24		**Judah Taken Captive. 2 Kings 25:1-12.** GOLDEN TEXT—Proverbs 14:34:			3rd Sunday after Trinity Luke 13:22-24. Phil. 2:12-18		**Day's Length 15 hrs., 4 min.**
16	Sun	Psalm 107:10-16.	1.23	♎	Arcturus sets 3:49 a. m.	4 28	7 32
17	Mon	Psalm 103:1-12.	1:45	♏	Antares sets 3:15 a. m.	4 28	7 32
18	Tues	Psalm 103:13-22.	2:10	♏	Vega south 0:53 a. m	4 28	7 33
19	Wed	2 Sam. 22:1-7.	2:38	♏	☌ ♄ ☉	4 28	7 33
20	Thur	Isa. 25:1-8.	3:11	♐	♄ rises 7:07 p. m.	4 28	7 33
21	Fri	Isa. 26:1-10.	3:49	♐	☿ stationary ☍ ♄ ☾	4 28	7 33
22	Sat	Heb. 13:7-17.	4:34	♑	☺ ♀ in aphelion	4 28	7 34
25		**A Psalm of Praise. Psalm 103:1-13.** GOLDEN TEXT—Psalm 103:1.			4th Sunday after Trinity Luke 9:57-62. Acts 24:22-26.		**Day's Length 15 hrs., 5 min.**
23	Sun	Psalm 107:23-31.	5:26	♑	Altair rises 7:16 p. m.	4 29	7 34
24	Mon	Isa. 2:1-11.	Rises	♑	Markab rises 10:04 p. m.	4 29	7 34
25	Tues	2 Chron. 29:1-11.	10:26	♒	Spica sets 0:36 a. m.	4 29	7 34
26	Wed	Heb. 9:23-28.	10:54	♒	Polaris south 7:21 p. m.	4 29	7 34
27	Thur	Jer. 2:1-13.	11:20	♓	♀ rises 1:58 a. m.	4 30	7 34
28	Fri	2 Peter 1:12-21.	11:44	♓	Aldebaran rises 3:15 a. m.	4 30	7 34
29	Sat	2 Chron. 36:11-21.	Morn	♓	♁ ♀ gr. Elongation W.	4 30	7 34
26		**Review: Prophets and Kings of Judah's Decline.** GOLDEN TEXT—Jeremiah 31:3.			5th Sunday after Trinity Luke. 5:1-11. Rom. 3:21-28		**Day's Length 15 hrs., 4 min.**
30	Sun	Psalm 130:1-8.	0:07	♈	☌ ☉ ☾	4 31	7 35

MOON PHASES

		Eastern States		Central States		Western States	Pacific States
New Moon	7th	8:56 A. M.		7:56 A. M.		6:56 A. M.	5:56 A. M.
First Quarter	14th	0:14 A. M.	13th	11:14 P M.		10:14 P. M.	9:14 P. M.
Full Moon	21st	11:15 P. M.		10:15 P. M.		9:15 P. M.	8:15 P. M.
Last Quarter	29th	10:54 P. M.		9:54 P. M.		8:54 P. M.	7:54 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. Character a Growth, Not a Gift. 2 Pet. 1:5-8. (Consecration meeting.)
9. Thinking Things Through. Luke 14:28-30; Prov. 16:22-25.
16. The Price of Voluntary Christian Service. Luke 9:57-62.
23. Jesus Teaching Us Self-Control. Mic. 6:8; I. Pet. 2:11-20.
30. Heroes for Christ. Isa. 6:1-8; Matt. 11:7-12; John 18:1-9.

people can weigh in the balance against the verdict. "Well done, thou good and faithful servant," is the exclamation of Wm: J. Bryan in commenting on Samuel's unparalleled public career. How often do we read in the papers of graft on the part of our officials! Every device that cunning can furnish is used to extract money from the public treasury! The corruption of legislatures became so notorious, that the method of selecting United States Senators was changed in order to protect our highest legislative body from scandals of this kind.

Samuel's chief glory however lies in his function as a prophet, in the honor of having ushered in the prophetical dispensation, that great movement in Israel, fraught with such momentous consequences (Acts 3:24). In organizing prophetism Samuel made a complete national apostasy in Israel impossible. That Samuel was able to raise his people out of a state of chaos and despair, especially after the capture of the Ark, and to animate them with new hopes, politically and religiously, is his greatest claim to be, after Moses, the second founder of the nation. The prophetic succession gave Israel a constant supply of teachers in men called by God to their office, and ready to declare his will, no matter what the consequences might be. Have we such prophets today?

We close our study of Samuel with the words of Kirkpatrick in "Cambridge Bible Commentary:" "The last representative of the old Judges, the first of the regular succession of Prophets, the Inaugurator of the new monarchy S. occupied the most trying of all positions, to stand between the Old and the New and to mediate successfully between them."

LIFE OF MOSES

Concluded from Page 9

of laws; such religious ideas as they possessed should be, to some extent, clarified and then deepened by a new experience of God. In all this work their human leader was Moses, and no people ever began a new national existence with a nobler figure as leader. To organize and to lead on several million people under such adverse circumstances was an appalling task. After they had received the commandments and had made a covenant with God, and Moses had delegated some of his authority to "rulers of thousands, rulers of hundreds, and rulers of tens," who should have judicial authority over the minor disputes, they began their journey for the land of Canaan. The march was hard and the vicissitudes many, and after a journey of eleven days (Deut. 1:2), covering a distance of about 175 miles, they came to a halt at Kadesh-barnea on the southern border of the Promised Land. From this point they thought it might be possible to enter Canaan, and spies were sent thence to bring back news of the conditions which might be expected. The report was unfavorable, only two of the spies believing that they might hope for success. Beaten and discouraged they remained a whole generation ("forty years," Num. 14:34) in or about Kadesh-barnea.

Moses was now old and could not lead them into the promised land nor give them help in its conquest and occupation. Josnua was appointed to take his place. After he had delivered a wonderful farewell address to his people, he went up to the top of Pisgah, where he had a clear view of the whole of eastern Canaan. Then Moses died and was buried in Moab. The spot made sacred by his dust is not known (Deut. 34:6). Thus ended the life of one of the world's greatest heroes and benefactors. Such a man as he was, is the only explanation of the remarkable growth and development of the Hebrews from a people cowed by servitude and with the careless habits of nomads into a conquering people made irresistible by a sense of unity, arising out of a common belief in the guidance of Jehovah. As a leader, he found the people disheartened and untrained, and left them disciplined and inspired by ideals of justice and purity and honor. To have accomplished what he did, he must have possessed a tireless industry and energy, enthusiasm, wisdom and tact, faith and love. He was a great blessing to his nation, but his influence has extended to all generations, for the result of his labors have never ceased.

7th Month JULY 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Mon	Ezek. 2:1-7.	0:30	♈	Rigel sets 4:12 a. m.	4 31	7 35
2	Tues	Ezek. 3:4-11.	0:58	♈	Capella south 10:36 p. m.	4 32	7 34
3	Wed	Ezek. 1:4-14.	1:29	♈	☌ ☌ ♆ ☌ ☌ ☾	4 33	7 34
4	Thur	Ezek. 2:8—3:3.	2:08	♊	☌ ♃ ☾ ⊕ in aphelion	4 34	7 34
5	Fri	Ezek. 3:16-21.	2:58	♊	☌ ☿ ☾	4 35	7 33
6	Sat	Matt. 7:24-29.	3:58	♋	● ☌ sets 10:04 p. m.	4 35	7 33
27		**The Story of Ezekiel. Ezekiel 3:4-11;24:5-18.** GOLDEN TEXT—Ezekiel 33:11.	6th Sunday after Trinity John. 5:39-47. Acts 8:26-39.			Day's Length 14 hrs., 57 min.	
7	Sun	Psalm 121.	5:10	♋	Betelgeuse sets 6:53 p. m.	4 36	7 33
8	Mon	Ezek. 18:20-30.	Sets	♌	Sirius rises 6:40 a. m.	4 37	7 33
9	Tues	Ezek. 33:7-16.	10:09	♌	☌ ♆ ☾	4 37	7 32
10	Wed	Rom. 12:1-8.	10:37	♍	☌ ☌ ☾	4 38	7 32
11	Thur	Matt. 11:20-24	11:03	♍	Castor south 12:30 p. m.	4 39	7 32
12	Fri	Matt. 25:19-30.	11:26	♎	☿ rises 3:22 a. m.	4 40	7 31
13	Sat	Rom. 2:1-11.	11:59	♎	● Procyon rises 5:59 a. m.	4 40	7 31
28		**Ezekiel Teaches Personal Responsibility. Eze. 33:7-16.** GOLDEN TEXT—Romans 14:12.	7th Sunday after Trinity Matt. 12:31-37. 2 Cor. 2:14-17.			Day's Length 14 hrs., 49 min.	
14	Sun	Psalm 125.	Morn	♍	☌ ☿ ♃	4 41	7 30
15	Mon	Ezek. 47:1-10.	0:13	♍	☿ gr. south latitude	4 42	7 30
16	Tues	Psalm 72:12-20.	0:41	♍	Pollux rises 4:36 a. m.	4 43	7 29
17	Wed	Isa. 25:1-12.	1:12	♐	☉ stationary	4 44	7 29
18	Thur	Psalm 72:1-10.	1:48	♐	☿ in ♌	4 45	7 28
19	Fri	Rev. 22:1-7.	2:31	♑	☌ ♄ ☾	4 46	7 28
20	Sat	Isa. 55:1-5.	3:21	♑	Regulus sets 9:01 p. m.	4 46	7 27
29		**Ezekiel's Vision of Hope. Ezekiel 47:1-9.** GOLDEN TEXT—Isaiah 9:7.	8th Sunday after Trinity John 6:30-44. Acts 16:16-34.			Day's Length 14 hrs., 39 min.	
21	Sun	Psalm 100.	4:17	♑	☺ ♃ rises 1:14 a. m.	4 47	7 26
22	Mon	Dan. 1:1-9.	5:16	♒	☿ in perihelion	4 48	7 26
23	Tues	Dan. 1:10-20.	Rises	♒	Arcturus sets 1:23 a. m.	4 49	7 25
24	Wed	Dan. 9:15-23 .	9:25	♓	Antares sets 0:49 a. m.	4 50	7 24
25	Thur	Dan. 2:36-45.	9:48	♓	Vega south 10:27 p. m	4 51	7 23
26	Fri	Dan. 2:46-49.	10:11	♓	♄ sets 2:07 a. m.	4 52	7 22
27	Sat	Dan. 7:9-14.	10:34	♈	☌ ☉ ☾	4 53	7 21
30		**The Story of Daniel. Daniel 1:1-4, 19, 20; 2:17-24.** GOLDEN TEXT—Daniel 12:3.	9th Sunday after Trinity Matt. 21:18-22. Rom. 10:8-17.			Day's Length 14 hrs., 26 min.	
28	Sun	Psalm 46.	10:59	♈	Aldebaran rises 4:28 a. m.	4 54	7 20
29	Mon	Dan. 5:1-9.	11:27	♉	Markab sets 1:25 a. m.	4 54	7 19
30	Tues	Dan. 5:17-28.	Morn	♉	Spica sets 10:19 p. m.	4 55	7 18
31	Wed	1 Kings 20:16-21.	0:01	♊	☌ ☿ ☉ Superior	4 55	7 18

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
New Moon	6th	3:47 P. M.	2:47 P. M.	1:47 P. M.	12:47 P. M.
First Quarter	13th	11:05 A. M.	10:05 A. M.	9:05 A. M.	8:05 A. M.
Full Moon	21st	2:20 P. M.	1:20 P. M.	12:20 P. M.	11:20 A. M.
Last Quarter	29th	7:55 A. M.	6:55 A. M.	5:55 A. M.	4:55 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. What Has Made Our Nation What It Is? Deut. 8:14, 17, 18. (Consecration meeting.)
14. The Christian Sunday—What It Is for, and Why. Luke 4:16-22.
21. Every-Day Citizenship. Rom. 13:3, 7-10; Ps. 15:1-5.
28. How the Church Is Making Our Nation Better. Matt. 13:31-33, Luke 4:18, 19.

THE APOSTLE JOHN

Alfred Habegger, Busby, Mont.

I. JOHN, GROWING INTO THE CHRISTIAN LIFE

Data on John's Life

John, the brother of James, was the son of Zebedee and Salome. He helped his father in the fishing business, and became a follower of John the Baptist and then a follower of Jesus. His father had "hired servants" Mk. 1:20. and John seems to have had a home in Jerusalem at the time of the Crucifixion. It is believed that he was a cousin to Jesus. his mother Salome ministered to Jesus Mk. 15:40,41, and was at the sepulchre on the Resurrection morning Mk. 16:1.

He was one of the chosen three, Peter, James and John, who were present at the raising of Jairus's daughter, at the Transfiguration, and at the Agony in the Garden. He was with Christ in the judgment hall, and also at the Cross, and on the Resurrection morning outran Peter to the sepulchre, and recognized the Lord first at the Sea of Tiberias. He associated with Jesus thruout His ministry, witnessed a great many miracles, listened to Jesus' teachings and discourses, did what he was told to do by the Master, and was known as the disciple whom Jesus loved. He was with the disciples on Pentecost, and worked with Peter at Jerusalem and in Samaria, and was a pillar in the Jerusalem church, later moved to Ephesus, and was banished to Patmos and died in extreme old age, after having written the Gospel, three Epistles and the book of Revelation.

Early Influences on John's Life

Since his father had some means, John had received somewhat of an education, and had learned to aspire to the higher things in life His writings reveal a simple style, and his thoughts are briefly expressed. He was not leaned, but still he had acquaintances with men of high position, for he was known unto the high priest. Jn. 18:15. His mother probably inspired him to higher aspirations, as she herself was ambitious for her sons. Mt. 20:20. We find nothing mean and low or vulgar connected with John in any of the reports. He was still a young man when he began to follow the austere John the Baptist, and dedicated his life to holy living. It was a natural transition, merely another step higher in his allegiance to things holy, pure and true, when he left with his brother their father and servants by the sea to follow the Lord. There seems to have been no change of attitude necessary, no false allegiance to break away from, no contrition and remorse to go thru, to become a follower of the Lord. It seems rather that he saw in the Lord the full realization of his cherished hopes, he saw the Messiah and gave his heart and love, without any hesitation, to Him. Would that all Christian parents might so guide the thinking of their children so as to make a ready response to the call of the Master a joy to them, as it was to John.

John's Nature Unfolds

Every person has possibilities of beautiful unfoldment. There are many different natures in any group of persons, but all can unfold the best in them wher the love of God is shed into their hearts. So John unfolded as his knowledge and faith increased. He must have had many a thrill as he witnessed the miracles of Jesus. He received with an open mind and alert attention the wonderful messages, which he alone recorded. His simple faith grasped the essential truths and his soul grew into a sublime embodiment of the teachings he heard. He loved and cherished every vital experience, forgetting self in obedience to his Lord, and kept in mind with rare vividness the truths he learned. His writings reveal a persistent attitude of adoration, of warm devotion, of unfailing loyalty and unshakable faith in the Son of God. The Lord was the Way and the Truth and the Life to him. He walked in the Light, feasted on the Bread of Life, followed the Good Shepherd, and abode in the true vine and bore much fruit for he had been drinking from the waters of life freely.

John in Full Maturity

John's spiritual vision of Jesus became so

8th Month AUGUST 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Thur	Prov. 23:29-35.	0:45	♊	☿ ♃ ☾	4 55	7 17
2	Fri	Gal. 5:16-26.	1:39	♋	gr. north latitude ☿ ♀ ☾	4 56	7 16
3	Sat	Rom. 13:1-10.	2:44	♋	Polaris south 4:52 p. m.	4 57	7 15
31	**Belshazzar's Feast. Daniel 5:17-28.** GOLDEN TEXT—Ephesians 5:18.		10th Sunday after Trinity Mark 3:31-35. 1 Cor. 1:23-31.			Day's Length 14 hrs., 16 min.	
4	Sun	Psalm 1.	3:57	♌	● ♀ rises 1:47 a. m.	4 58	7 14
5	Mon	Dan. 6:4-15.	5:15	♌	☿ ☿ ☾	4 59	7 12
6	Tues	Dan. 6:16-23.	Sets	♍	☿ ♆ ☾	5 0	7 11
7	Wed	Dan. 2:8-18.	9:02	♍	☿ ♂ ☾	5 1	7 10
8	Thur	Ezra. 8:21-30.	9:27	♎	Aldebaran rises 0:33 a. m.	5 2	7 9
9	Fri	Acts 4:13-20.	9:51	♎	Rigel sets 1:36 a. m.	5 3	7 7
10	Sat	Eph. 6:10-20.	10:14	♎	Capella south 8:02 p. m.	5 4	7 6
32	**Daniel among the Lions. Daniel 6:10, 11, 16-23.** GOLDEN TEXT—Psalm 34:7.		11th Sunday after Trinity Luke 14:25-33. Col. 2:6-10.			Day's Length 14 hrs., 0 min.	
11	Sun	Psalm 91:9-16.	10:41	♏	☿ ♀ ♆	5 5	7 5
12	Mon	2 Chron. 36:14-21.	11:11	♏	☽ ♂ sets 8:31 p. m.	5 6	7 4
13	Tues	Psalm 137:1-6.	11:46	♐	Betelgeuse rises 1:53 a. m.	5 7	7 3
14	Wed	Jer. 29:10-14	Morn	♐	Sirius rises 4:02 a. m.	5 8	7 1
15	Thur	Ezra. 1:1-4.	0:26	♐	☿ ♄ ☾	5 9	7 0
16	Fri	Psalm 126:1-6.	1:14	♑	Castor south 9:56 a. m.	5 10	6 58
17	Sat	Isa. 35:1-10.	2:09	♑	☿ sets 7:42 p. m.	5 11	6 57
33	**The Return from Captivity. Ezra 1:1-6; Psalm 126:1-6.** GOLDEN TEXT—Psalm 126:3.		12th Sunday after Trinity Luke 17:5-10. 1 Cor. 3:1-15.			Day's Length 13 hrs., 44 min.	
18	Sun	Psalm 124.	3:07	♒	Procyon rises 3:37 a. m.	5 12	6 56
19	Mon	Ezra 3:1-7.	4:10	♒	Pollux rises 2:10 a. m.	5 13	6 55
20	Tues	Ezra 3:8-13.	5:14	♒	☺ Regulus rises 6:53 p. m.	5 14	6 54
21	Wed	Ezra4:1-6.	Rises	♓	♃ rises 11:31 p. m.	5 15	6 53
22	Thur	Ezra 6:6-13.	8:15	♓	Arcturus sets 7:48 p. m.	5 16	6 51
23	Fri	Ezra 6:14-22.	8:38	♈	♂ ♁ ☾	5 17	6 50
24	Sat	Mark 11:11-18.	9:02	♈	♂ ♆ ☉	5 18	6 48
34	**Rebuilding the Temple. Ezra 3:10-13; 6:14-16.** GOLDEN TEXT—Psalm 122:1.		13th Sunday after Trinity John 15:22-25. 1 John 4:1-6.			Day's Length 13 hrs 27 min.	
25	Sun	Psalm 122.	9:29	♉	☿ in ♍	5 19	6 46
26	Mon	Ezra 7:6-10.	10:00	♉	Antares sets 8:30 p. m.	5 20	6 44
27	Tues	Ezra 7:12-22.	10:39	♉	Vega south 4:48 p. m.	5 21	6 42
28	Wed	Ezra 8:21-23.	11:27	♊	♂ ♃ ☾	5 22	6 41
29	Thur	Ezra 8:31-36.	Morn	♊	♄ stationary	5 23	6 39
30	Fri	Ezra 9:5-15.	0:27	♋	♄ sets 11:41 p. m.	5 24	6 38
31	Sat	Ezra 10:9-17.	1:34	♋	♂ ♀ ☾	5 25	6 36

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
New Moon	4th	10:40 P. M.	9:40 P. M.	8:40 P. M.	7:40 P. M.
First Quarter	12th	1:01 A. M.	0:01 A. M.	11th 11:01 P. M.	10:01 P. M.
Full Moon	20th	4:42 A. M.	3:42 A. M.	2:42 A. M.	1:42 A. M.
Last Quarter	27th	3:02 P. M.	2:02 P. M.	1:02 P. M.	12:02 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. Jesus' Teaching on God's Loving Care. Matt. 6:26-32. (Consecration meeting.)
11. God's Goodness Revealed in Nature's Laws. Ps. 104:10-18.
18. Making the Best Use of Nature's Laws. Gal. 6:7; Matt. 13:8; Mark 4:28.
25. Are Missions Proving Successful? Rom. 10:9-16.

transcendent that to him He was all in all. His loyalty to the Lord was complete. He drank the bitter cup of persecution in patience and faithfulness. His clear spiritual vision reached from the Beginning to the End. This is shown in all his writings. "In the beginning was the Word and the Word was with God and the Word was God." Jn. 1:1. "That which was from the beginning etc." I Jn. 1:1. "I am the first and the last. I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 2:18. Christ, loved of God before the foundation of the world, Jn. 17:24, is the Word that became flesh and dwelt among men. Jn. 1:14. This was the firm conviction of John and in faithfulness to his Savior he kept His commandments and admonished, into extreme old age, that all should "Love one another."

II. JOHN IN THE INNER CIRCLE

Multitudes of people knew Jesus, hundreds were well acquainted with Him, many believed on Him, a fairly large group followed Him, but from them all He chose the twelve; and of these twelve, three were more privileged than the rest; but John was of these three "the disciple whom Jesus loved." John enjoyed a close relationship with his Lord, that is only accorded the most lovable, most dependable, most steadfast. All men, all people with normal desires, crave fellowship that understands, that strengthens, and sympathizes.

Jesus And John

John says in 2:25, that Jesus "knew what was in man." Jesus also "knew from the beginning—who would betray Him," Jn. 6:64. Jesus knew John also. Perhaps their kinship thru their mothers endowed them with similar natural gifts:—loving natures, spiritual depth, a fondness for the things that are holy, true and beautiful. John always responded in the right way to his Lord. When told to follow, John followed. When told to go and prepare the passover, John went. When told; "Behold my mother,"—John took her to his own home. Jesus took Peter, James and John with him when He raised Jairus's daughter, and also on to the mount of Transfiguration, and took them with Him to watch and pray when He was going thru His Agony in the Garden. But John does not report one of these. It seems he took it all for granted, and in his own Gospel shyly revealed the most intimate friend of Jesus by speaking of himself as "the disciple whom Jesus loved," which expression was well understood by his friends who knew the facts. Yes, Jesus loved John. He loved all the disciples and called them His friends, for what He had heard of the Father He had made known unto them. But John was just more lovable, more like the Master. Picture the two together at the last Passover, with John leaning on Jesus' bosom, and Peter the leader of the disciples asking John to find out from Jesus, "Who it is," that was to betray the Lord. John was to Jesus the nearest of the near, the dearest of the dear.

John Compared With Peter

Why was not Peter the one nearest to Jesus? He was the spokesman on nearly all occasions, while we find no direct quotation from John. Peter is always mentioned before John, and the Lord entrusts to Peter the encouraging of the rest of the disciples. Yes, Peter was more capable, more brilliant of speech, quicker to act. But his haste made him blunder often, and his over self-confidence cost him bitter tears. The repeated question, Peter lovest thou me, no doubt gave him great pain. No such distress of heart came to the steady, quiet " disciple whom Jesus loved." John would not argue with the Lord, and think he knew best. He was no obstacle to Jesus, as Peter was when he tried to dissuade the Lord from the course which led to the Cross. John quietly went wherever his Master went, even into the Judgment-hall, and to the Cross. One might think that he would have been in danger, but I doubt whether he felt much fear, seeing the calm of Jesus would instill a mysterious calm in John also, for his Master had never erred. Yet John must have suffered incredible pain, as did also the other disciples when the Lord was dying on the Cross. Peter and John were on their feet running towards the sepulchre at the first report that the angels had said He was arisen. They were afterwards an excellent team witnessing

9th Month SEPTEMBER 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
35		**Ezra's Return to Jerusalem. Ezra 7:6-10; 8:21-23, 31.** GOLDEN TEXT—Ezra 8:22.			14th Sunday after Trinity. John 5:1-18. 2 Cor. 4:5-10.	Day's Length 13 hrs., 8 min.	
1	Sun	Psalm 63:1-8.	2:52	♌	Altair sets 0:55 a. m.	5 27	6 35
2	Mon	Neh. 2:1-5.	4:09	♌	♂ ♆ ☾	5 28	6 33
3	Tues	Neh. 2:6-11.	5:25	♍	● Markab sets 4:30 a. m.	5 29	6 31
4	Wed	Neh. 2:12-20	Sets	♍	☿ in aphelion	5 30	6 30
5	Thur	Neh. 4:15-23.	7:51	♎	♂ ☿ ☾ ♂ ♂ ☾	5 31	6 28
6	Fri	Neh. 5:14-19.	8:15	♎	Spica sets 3:46 p. m.	5 32	6 26
7	Sat	Neh. 6:15—7:4.	8:41	♏	Polaris south 0:38 a. m.	5 33	6 24
36		**Nehemiah Rebuilding the Wall of Jerusalem. Neh. 4:6-21.** GOLDEN TEXT—Nehemiah 4:6.			15th Sunday after Trinity. Mark 1:35-39. 1 Tim. 4:4-8.	Day's Length 12 hrs., 49 min.	
8	Sun	Psalm 85:1-7.	9:10	♏	☐ ♃ ☉	5 34	6 23
9	Mon	Deut. 31:9-13.	9:42	♐	♀ in ♌	5 35	6 22
10	Tues	Josh. 8:30-35.	10:21	♐	☽ ♂ ☿ ♂	5 36	6 20
11	Wed	Neh. 8:1-6.	11:07	♐	♂ ♄ ☾	5 37	6 18
12	Thur	Neh. 8:8-12.	11:58	♑	☿ gr. E. Elong.	5 38	6 16
13	Fri	Luke 4:16-21.	Morn	♑	♀ rises 2:43 a. m.	5 39	6 14
14	Sat	Deut. 6:1-9.	0:56	♑	Aldebaran sets 2:49 a. m.	5 40	6 13
37		**Teaching The Law of God. Nehemiah 8:1-3,5,6,8-12.** GOLDEN TEXT—Psalm 119:130.			16th Sunday after Trinity. Luke 14:12-15. 2 Cor. 9:6-11.	Day's Length 12 hrs., 30 min.	
15	Sun	Psalm 119:97-104.	1:58	♒	Rigel rises 0:10 a. m.	5 41	6 11
16	Mon	Mal. 1::6-14.	3:01	♒	Capella south 5:36 p. m.	5 42	6 9
17	Tues	Mal. 2:1-9.	4:05	♓	☐ ♄ ☉	5 43	6 7
18	Wed	Mal. 3:1-6.	5:10	♓	☺ ♃ rises 9:50 p. m.	5 44	6 5
19	Thur	Mal. 3:7-12.	Rises	♈	♂ ♁ ☾	5 44	6 4
20	Fri	Mal. 4:1-6.	7:06	♈	♐ sets 6:57 p. m.	5 45	6 2
21	Sat	Isa. 2:1-4.	7:32	♈	Betelgeuse rises 0:39 a. m.	5 46	6 1
38		**Malachi Foretells a New Day. Malachi 3:1-12.** GOLDEN TEXT—Malachi 3:1.			17th Sunday after Trinity. Matt. 21:28-32. Acts 21:8-14.	Day's Length 12 hrs., 13 min.	
22	Sun	Isa. 11:1-9.	8:02	♉	Sirius rises 9:53 p. m.	5 47	6 0
23	Mon	Ezek. 11:14-25.	8:38	♉	☉ enters ♎ fall begins	5 48	5 58
24	Tues	Dan 9:1-10.	9:23	♊	♂ ♃ ☾ [♂ ☿ ♂	5 49	5 56
25	Wed	Josh. 1:1-9.	10:17	♊	♋ ☿ gr. south latitude	5 50	5 54
26	Thur	Jer. 29:10-14.	11:22	♋	Castor rises 10:56 p. m. ☽	5 51	5 53
27	Fri	Ezra 6:13-18.	Morn	♋	♂ ♀ ♆	5 52	5 51
28	Sat	Psalm 19:7-14.	0:35	♌	☿ sets 6:14 p. m.	5 53	5 49
39		**Review: Significance of the Exile and the Restoration.** GOLDEN TEXT—Psalm 103:17.			18th Sunday after Trinity. Luke 16:14-17. James 2:1-10.	Day's Length 11 hrs., 54 min.	
29	Sun	Psalm 61.	1:50	♌	Procyon rises 0:44 a. m	5 54	5 48
30	Mon	Mark. 12:28-34.	3:05	♍	♂ ♆ ☾ ♂ ♀ ☾	5 54	5 46

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
New Moon	3d	6:47 A. M.	5:47 A. M.	4:47 A. M.	3:47 A. M.
First Quarter	10th	5:57 P. M.	4:57 P. M.	3:57 P. M.	2:57 P. M.
Full Moon	18th	6:16 P. M.	5:16 P. M.	4:16 P. M.	3:16 P. M.
Last Quarter	25th	9:07 P. M.	8:07 P. M.	7:07 P. M.	6:07 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. Being Loyal to Our Work. Matt. 16:21-25; Neh. 6:1-3. (Consecration meeting.)
8. What Does Our Church Ask of Us? Rom. 12:4-8.
15. Putting God into the Budget. 2. Cor. 9:6-8; 1. Cor. 6:20.
22. Our Part in Making a Better World. Matt. 6:10; 28:19, 20.
29. How Can the Young People's Organizations in Our Church Work Together? 1. Cor. 3: 4-9; Rom. 12:10-12.

for Jesus. Peter exhorting to repentance, John to "love one another."

The Stern Side of John

It often seems strange that John and his brother James were called Sons of Thunder. But there must have been something vigorous about them. Indignant that the Samaritans would not lodge the Master and His companions, they were ready to ask that fire be sent down from heaven to consume them. This may look rash from one point of view, and was rebuked by the Lord, but even in this, one may see a deep affection for Jesus, for they wanted Him to receive the honor due Him. The request of these two of the inner circle, to have the places of honor in Christ's Kingdom, brought concern into the ranks of the disciples. Jesus plainly disapproved of their method for getting highest honors, but directed them to the way that leads to true greatness, which they afterwards trod. Here they all learned that character and self-denying service and loyalty were the requisites for greatness in the eyes of Jesus. John must have measured up well to this standard for he was banished to Patmos "for the Word of God, and the testimony of Jesus."

John's responsiveness, simple trust, child-like faith, glad obedience, and unwavering loyalty, and deep spiritual understanding of the Lord, qualified him to be the intimate and beloved, "disciple whom Jesus loved."

III JOHN AND HIS WRITINGS

The Purpose

Towards the close of his Gospel John writes: "These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." Jn. 20:20. Again and again this thought is emphasised but is most beautifully worded in John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

The Proof That Jesus is the Son of God According to John's Gospel

John the Baptist is the first witness. He came to bear witness of the Light Jn. 1:7 and after he saw the Spirit descending on Jesus, he said: "I saw and bare record that this is the Son of God." Jn. 1:34.

The disciples are next to bear witness. "We have found the Messiah," said Andrew to Peter. Jn. 1:41. "Thou art the Son of God, Thou art the King of Israel," exlaims Nathanael Jn. 1:49.

Signs or miracles are the third witness to His Sonship. They are: 1. Water made wine at Cana. 2. Nobleman's son cured, 3. Impotent man cured at Jerusalem, 4. Feeding of the five thousand. 5. Christ walks on the Sea. 6. Man born blind, cured at Jerusalem. 7. Lazarus, raised from the dead at Bethany. 8. The resurrection of Jesus. 9. The draught of one hundred fifty three fishes. These signs manifested His Glory, and wrought faith in His disciples. Jn. 2:11, 11:45, 12:42. Jesus said: "If I do not the works of my father believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in Him." Jn. 10: 37, 38. "But I have greater witness than that of John the Baptist: for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." Jn. 5:36. "I am one that beareth witness on myself, and the Father that sent me beareth witness of me." Jn. 8:18.

The discourses recorded by John all emphasize Christ's Sonship in one way or another. Recall Jesus' talk with Nicodemus and the woman of Samaria at Jacob's well, and His discourse on the Bread of Life, the Light of the world, the Good Shepherd, and his farewell discourse and you have a wealth of argument and evidence in proof that Jesus came from above, that He was sent, and was doing His Father's will, and that all who believe on him shall have everlasting life. Christ's triumph over death, made the most skeptical believe, for doubting Thomas believed when he saw his Lord and exclaimed: "My Lord and My God." Jn. 20:28.

John's Own Witness to Jesus In His Epistles

Here we have John's personal message. "That which was from the beginning, which

(Concluded on Page 37)

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Tues	Jas. 2:14-17.	4:18	♍	Pollux rises 11:20 p. m.	5 55	5 45
2	Wed	Phil. 2:1-11.	5:28	♎	● Regulus rises 2:43 a. m.	5 56	5 43
3	Thur	Col. 3:12—4:1.	Sets	♎	♂ ♃ ☉ ☌ ☿ ☾	5 57	5 41
4	Fri	Neh. 4:15-23.	6:40	♏	☌ ♐ ☾	5 58	5 40
5	Sat	Matt. 19:16-22.	7:07	♏	♃ stationary	6 0	5 38
40	**Recognizing our Debt to Others. Mark 12:28-34.** GOLDEN TEXT—Philippians 2:4.		19th Sunday after Trinity Luke 10:17-20. Rom. 8:33-39.			Day's Length 11 hrs., 36 min.	
6	Sun	Psalm 40:5-10.	7:39	♏	♃ rises 8:42 p. m.	6 1	5 37
7	Mon	Dan. 1:8-13.	8:15	♐	Arcturus rises 6:03 a. m.	6 2	5 35
8	Tues	Dan. 1:14-21.	8:58	♐	☌ ☿ ☉ inferior ☌ ♄ ☾	6 3	5 33
9	Wed	1 Cor. 9:19-27.	9:48	♑	Antares sets 7:45 p. m.	6 4	5 32
10	Thur	1 Cor. 10:23-33.	10:44	♑	Vega south 5:23 p. m.	6 5	5 30
11	Fri	1 Cor. 6:12-20.	11:43	♑	♄ sets 9:06 p. m.	6 6	5 28
12	Sat	Rom. 14:13-23.	Morn	♒	Altair sets 1:02 a. m.	6 7	5 27
41	**Keeping Fit for the Sake of Others. Daniel 1:8-20.** GOLDEN TEXT—1 Corinthians 6:19,20.		20th Sunday after Trinity Matt. 16:13-19. Eph. 4:7-16.			Day's Length 11 hrs.,17 min.	
13	Sun	Psalm 66:16-20.	0:46	♒	♀ in perihelion	6 8	5 25
14	Mon	John 5:10-18.	1:50	♓	☿ in ♌	6 9	5 24
15	Tues	2 Thess. 3:6-15.	2:54	♓	Markab sets 4:23 a. m.	6 10	5 22
16	Wed	Eph. 4:25-32.	3:59	♓	☿ stationary	6 11	5 21
17	Thur	Acts 20:24-35.	5:06	♈	☌ ♐ ☾	6 12	5 19
18	Fri	Luke 10:1-11.	6:15	♈	☺ ☿ in perihelion	6 13	5 17
19	Sat	Exod. 31:1-11.	Rises	♉	Spica rises 6:11 a. m.	6 14	5 16
42	**Useful Work a Christian Duty. Genesis 2:15.** GOLDEN TEXT—2 Thessalonians 3:10.		21st Sunday after Trinity Matt. 18:15-20. Eph. 2:19-22.			Day's Length 10 hrs., 58 min	
20	Sun	Psalm 8,	6:37	♉	Polaris south 11:48 a. m.	6 16	5 14
21	Mon	Mark 2:15-22.	7:20	♊	♀ rises 4:03 a. m.	6 17	5 13
22	Tues	Mark 2:23-28.	8:12	♊	☌ ♃ ☾ ♂ in ♍	6 18	5 12
23	Wed	Mark 6:30-44.	9:14	♋	☿ gr. west Elong.	6 19	5 11
24	Thur	John 2:1-11.	10::23	♋	Aldebaran rises 7:29 p. m.	6 20	5 9
25	Fri	Dan. 5:1-6.	11:37	♌	Rigel rises 8:43 p. m.	6 21	5 8
26	Sat	Isa. 40:27-31.	Morn	♌	Capella south 2:58 p. m.	6 22	5 6
43	**The Christian View of Recreation. Mark 2:18-28.** GOLDEN TEXT—John 10:10.		22nd Sunday after Trinity John 12:34-43. 2 Tim. 1:8-14.			Day's Length 10 hrs., 42 min.	
27	Sun	Phil. 4:4-9.	0:52	♍	☌ ♆ ☾	6 23	5 5
28	Mon	Mark 12:1-12.	2:04	♍	♂ sets 5:24 p. m.	6 24	5 3
29	Tues	Mark 12:13-17.	3:04	♍	☿ gr. north latitude	6 25	5 2
30	Wed	Rom. 13:1-10.	4:21	♎	☌ ♀ ☾	6 26	5 0
31	Thur	1 Peter 2:13-25.	5:28	♎	☌ ☿ ☾	6 27	4 59

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
New Moon	2d	5:19 P. M.	4:19 P. M.	3:19 P. M.	2:19 P. M.
First Quarter	10th	1:05 P. M.	12:05 P. M.	11:05 A. M.	10:05 A. M.
Full Moon	18th	7:06 A. M.	6:06 A. M.	5:06 A. M.	4:06 A. M.
Last Quarter	25th	3:21 A. M.	2:21 A. M.	1:21 A. M.	0:21 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. Ideals Worth Living for. Phil. 3, 7-14; 4:8; Gal. 5:22, 23. (Consecration meeting.)
13. Jesus Teaching Us to Pray. Matt. 6:5-13.
20. Taking Part in the Meeting. Why and How?. Col. 3:12-17.
27. What Is Worship? Ps. 95:1-6; John 4:20-24.

PAUL

Dr. J. E. Hartzler, Bluffton, Ohio

PAUL: I. HIS BEARLY LIFE AND ENVIRONMENT.

General Characteristics of His Time.

The time of Paul, neither his writings, can be rightly interpreted apart from the three or four hundred years before his activities. Men must be interpreted in the light of their environment, not apart from it. There were numerous influences before and during the time of Paul which account for many of his attitudes and even sayings.

Greek philosophy from the time of Socrates, Plato, Zeno and Aristotle greatly influenced the world's thinking as of the time. The general political situation, as well as the economic, had tremendous effect on Paul and his preaching.

There was a "modernness" at the time which to us today is most surprising. One going into Rome today is frequently surprised at the evidence of international exchange; exchange of wares, manners, thought and religion. The facilities for amusements, comforts, public baths, hot air systems, dental and surgical instruments very similar to ours today, are in evidence. Banking systems were established. Public libraries were not uncommon. Luxury, selifishness, gambling, etc., are all in evidence.

The Early Life of Paul

Tarsus, the early home of Paul, rather Saul, is situated in a very fertile plain about twelve miles from the sea coast; about half as far as is Nazareth from the Mediterranean coast. The influence of Cicero, who was in Tarsus about 51 to 50 B. C., likely was still in evidence. The boy Saul, without doubt, thought of him, and knew him, as a great orator. As a boy Saul evidently was, like any other boy, a hero worshipper.

In matters of early education it is altogether likely that Paul was instructed in the Greek as well as the Greek version of the Old Testament. It was about 200 years before Paul that the Hebrew Scriptures were translated into Greek, much to the regret of the Jewish people. It is also likely that Paul's parents followed the Greek custom of teaching the boy a trade. It is possible to believe that in his boyhood days he learned tent-making.

But his education was not limited to his home community. Like many young men of his day he traveled. He went to Jerusalem. Many young Greeks went to Athens, or Rom. At the age of 13 or perhaps 15 Paul goes to Jerusalem to study with Gamaliel.

Social and Moral Conditions

Perhaps nothing in Paul's day was more common than war. It had come to be something of an international sport. The great price which peoples pay for this line of sport is not in gold and silver, but in the disintegration of moral life. For nearly 400 years before Paul the nations were at war.The Persians, the Greeks and the Romans were constantly at war. The results were disastrous. It threw the economic order out of balance; marriage and home life were in ruin; the birth rate was decreasing, and immorality was winked at. Many cities were bankrupt. In many cases the slave population outnumbered free men as much as two to one. Luxury among the upper classes was accelerated. Trusts and joint stock companies were common. Living costs were high. Self-induigence was prevalent. Slaves were treated worse than animals, often being crucified by their masters; or their tongues torn out. Augustus is said to have crucified one of his slaves for having eaten a quail. "Roman ladies tore their attendants' faces or drove pins into their flesh if the churl was out of place."

The same as today, city life was attractive and many farmers moved to the city being able here to accumulate a fortune to better advantage. The city also furnished opportunity for amusement and excitement. The young Roman was looking for a "thrill." The stage was popular but a degrading factor. The Colosseum in Rome was the general gathering place for those desiring a "kick" and a "thrill." Even today one can not stand in the ruins of the Colloseum, particularly by moon light, recalling the tragedies of Roman days without experiencing something of the same thrill which

11th Month NOVEMBER *30 Days*

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Fri	Acts 19:30-41.	5:05	♍	☻ ☉ Eclipse invisible N. A.	6 29	4 58
2	Sat	John 19:1-11.	5:37	♍	♂ ♃ ☾	6 30	4 57
44	**Respect for Rightful Authority. Mark 12:13-17.** GOLDEN TEXT—Romans 13:1.		23rd Sunday after Trinity Matt. 16:1-3. Acts 20:17-38.			Day's Length 10 hrs., 25 min.	
3	**Sun**	Matt. 5:13-20.	6:12	♐	Betelgeuse rises 9:37 p. m.	6 31	4 56
4	Mon	Isa. 2:1-11.	6:51	♐	♀ gr. north latitude	6 32	4 55
5	Tues	Acts 17:22-31.	7:39	♐	♂ ♄ ☾	6 33	4 54
6	Wed	John 4:15-26.	8:34	♑	Sirius rises 10:42 p. m.	6 35	4 53
7	Thur	Isa. 19:19-25.	9:30	♑	Castor south 4:29 a. m.	6 36	4 51
8	Fri	Psalm 87.	10:31	♒	☿ rises 5:34 a. m.	6 38	4 50
9	Sat	Acts 2:1-6.	11:34	♒	Procyon rises 10:09 p. m	6 39	4 49
45	**World Peace through Mutual Understandi ng.Isah. 2:2-4.** GOLDEN TEXT—Isaiah 11:9.		24th Sunday after Trinity John 11:1-27. 1 Peter 1:3-9.			Day's Length 10 hrs., 8 min	
10	**Sun**	Psalm 98.	Morn	♒	Pollux rises 8:38 p. m.	6 40	4 48
11	Mon	Acts 10:9-16.	0:36	♓	♄ in aphelion	6 42	4 47
12	Tues	Acts 10:23-33.	1:41	♓	Regulus rises 0:01 a. m.	6 43	4 46
13	Wed	Ruth 1:6-18.	2:46	♈	♂ ♁ ☾	6 44	4 45
14	Thur	John 4:5-14.	3:53	♈	♃ rises 6:02 a. m.	6 46	4 44
15	Fri	Rom. 1:8-17.	5:03	♉	Arcturus rises 3:29 a. m.	6 47	4 43
16	Sat	Acts 13:44-52.	6:15	♉	☻ Antares rises 8:21 a. m.	6 48	4 42
46	**Living with People of Other Races. Acts 10:9-15.** GOLDEN TEXT—Acts 10:34b, 35.		25th Sunday after Trinity Matt. 24:15-28 Rev. 22:10-15.			Day's Length 9 hrs., 52 min.	
17	**Sun**	Eph. 3:14-21.	Rises	♊	Vega south 2:57 p. m.	6 49	4 41
18	Mon	Jonah 3:1-10.	6:03	♊	♂ ♃ ☾	6 50	4 40
19	Tues	Jonah 4:1-11.	7:03	♋	♄ sets 5:47 p. m.	6 51	4 40
20	Wed	Acts. 17:22-31.	8:13	♋	Altair sets 10:25 p. m,	6 53	4 39
21	Thur	Psalm 137.	9:27	♌	☿ in ♍	6 53	4 38
22	Fri	Eph. 2:11-22.	10:43	♌	Markab sets 1:53 a. m.	6 54	4 38
23	Sat	Isa. 55:1-7.	11:55	♌	♐ ♂ Ψ ☾	6 55	4 37
47	**The Higher Patriotism. Jonah 1:1-3, 3:1-5; 4:5-11.** GOLDEN TEXT—Acts 17:26.		26th Sunday after Trinity Matt. 24:29-35. Rev. 21:10-12,21-27.			Day's Length 9 hrs., 39 min.	
24	**Sun**	Luke 2:40-52.	Morn	♍	Spica rises 3:47 a. m.	6 57	4 36
25	Mon	Deut. 6:1-9.	1:05	♍	Polaris south 9:22 a. m.	6 58	4 36
26	Tues	Matt. 19:1-9.	2:03	♎	♐ Ψ ☉	7 0	4 35
27	Wed	Luke 24:28-35.	3:18	♎	♂ ☿ ☉ Superior	7 1	4 35
28	Thur	Eph. 6:1-9.	4:23	♏	♀ rises 5:30 a. m.	7 2	4 35
29	Fri	2 Tim. 1:3-14.	5:19	♏	♂ ☿ ♂ ♂ ♀ ☾	7 3	4 34
30	Sat	Psalm 78:1-8.	6:34	♏	Aldebaran sets 6:57 a. m.	7 4	4 34

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
New Moon	1st	7:01 A. M.	6:01 A. M.	5:01 A. M.	4:01 A. M.
First Quarter	9th	9:10 A. M.	8:10 A. M.	7:10 A. M.	6:10 A. M.
Full Moon	16th	7:14 P. M.	6:14 P. M.	5:14 P. M.	4:14 P. M.
Last Quarter	23d	11:04 A. M.	10:04 A. M.	9:04 A. M.	8:04 A. M.
New Moon	30th	11:48 P. M.	10:48 P. M.	9:48 P. M.	8:48 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. Making My Body a Fit Temple for God. 1 Cor. 3:16, 17; 6:19, 20. (Consecration meeting.)
10. Uprooting the Causes of War. Acts 17:24-31; Jas. 3:13-18; 4:1-3.
17. What Should Young Men and Women Expect of Each Other? 2. Pet. 1:2-11.
24. Thanksgiving through Thanks-living. Ps. 116:12-14, 17-19.

must have come to the Roman of that day. 10,000 captives in a single day brought to their death during the reign of Trajan. Gladiatorial combats were common. The dying gladiator was draged like a hog through "death's gate" with a hoop. The gate is still in evidence. As many as 5,000 animals died here in a single day. And these were the days when Saul grew into manhood.

Political and Religious Conditions

Politically the word is "unification;" religiously it is "decay." From 31 B. C. to 14 A. D. Emperor Augustus gave his best efforts to the unification of the Empire, in fact the entire known world. Various factors contributed to this unification. Means of travel and transportation, due to the building of Roman roads contributed. The universalization of the Greek language, begun by Alexander the Great, made a large contribution to unification. Travel was very common. Students traveled over the world following their teacher. Over night an entire university could be moved from one city to another, and frequently it was moved. These universities had no President, no Dean, no buildings or endowments to bother them. The university consisted of a teacher and those who chose to come to him. The Greek language was spoken everywhere. Egyptians, Judeans, Galatians, Macedonians, Romans and Cilicians all spoke Greek. Paul spoke it and later wrote his letters in Greek. All of this meant unification of the world at the time.

Religiously there is little to boast of. Religion, in fact, was a failure. The Mystery religions from the East, as well as Emperor Worship, against which later Christians protested, were failures. Judaism seemed to succeed no better. Religiously the candle was burning at both ends and the world was destined to soon be in the dark.

PAUL: II. HIS CONVERSION.

I am not sure that Paul's conversion was vastly different from that of other men. That he was converted on the Damascus road none of us doubt in the least. As to the direct and indirect forces leading to this conversion some are still in question. It is evident, I think, that men are not converted "over night." Men do not go wrong over night. In every conversion there are events leading up to the experience; generally there is an accumulation of experiences leading to this great experience; an accumulation of sometimes 20 and 25 years. The experience of Paul, if fully known, would likely be no exception. This does not make the conversion experience any the less miraculous. The main difference between Paul and other Pharisees of his day lie in this, I think, that he had the good sense to take a hint and the ability to interpret God while the rest had not. Education gives a man the advantage if he is wise enough to take it.

Contributing Events or Factors.

1. His Early Training. As a young man forces were set to work in his life pointing directly to the event on the Damascus road. His conscientious study of the Jewish Law; his development of a religious conscience; his devotion to the God of his fathers. All of these have a direct bearing on the great change which later came.

2. His Disappointment with the Law. His letter tc the Romans (Ch. 7) clearly indicates this disappointment. The "commandment" which he supposed was the way of life he found to mean death. Paul, evidently as many folks today, had accepted from his youth the Law as an infallible standard. When this standard failed everything was gone. He found that keeping the whole law was impossible, and offending in one point made him guilty in all (Gal. 3:10).

3. His Experience with Stephen. In the east wall of Jerusalem there is today a "St. Stephen's Gate." It leads out toward the Mt. of Olives. It was near this place where tradition says Stephen was dragged and stoned to death for his faith in Jesus, when Paul, as a young man, stood by consenting to the act. It is only reasonable to believe that the sight of this killing, the victorious faith of Stephen, had great bearing on his conversion.

4. His Early Attitude Toward the Church. Conscientious he was no doubt, but badly mistaken, like many folks today. The Christian Church, he felt, was making void the law which he believed to be given of God. The acquain-

12th Month DECEMBER *31 Days*

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
48		**The Christian Home in a Modern World. Luke 2:40-52.** GOLEN TEXT—Ephesians 6:2.	1st Sunday in Advent Matt. 21:1-9.		Rev. 1:4-8.	Day's Length 9 hrs., 30 min	
1	Sun	Luke 10:25-37.	4:48	♐	☌ ☌ ☾ ☌ ☿ ☾	7 4	4 34
2	Mon	Matt. 25:31-46.	5:33	♐	Rigel rises 6:58 a. m.	7 5	4 34
3	Tues	Jas. 1:19-27.	6:25	♑	☌ ♄ ☾ ☌ ☌ ☉	7 6	4 34
4	Wed	Lev. 19:9-18.	7:20	♑	Capella south 12:25 p. m.	7 7	4 33
5	Thur	Acts 8:26-39.	8:20	♒	☌ rises 7:03 a. m.	7 8	4 33
6	Fri	Acts 2:37-47.	9:26	♒	♆ stationary	7 9	4 33
7	Sat	Luke 6:27-36.	10:28	♒	Betelgeuse rises 7:35 p. m.	7 10	4 33
49		**Helping Neighbors in Need. Matthew 25:31-46.** GOLDEN TEXT—Leviticus 19:18.	2nd Sunday in Advent Matt. 24:1-14.		Rom. 2:11-16.	Day's Length 9 hrs., 22 min.	
8	Sun	Deut. 24:10-18.	11:25	♓	Sirius rises 8:36 p. m.	7 11	4 33
9	Mon	Eph. 6:1-9.	Morn	♓	☽ Castor south 2:23 a. m.	7 12	4 33
10	Tues	Amos 5:6-15.	0:28	♈	☌ ☍ ☾	7 13	4 33
11	Wed	Matt. 20:1-16.	1:32	♈	☿ sets 5:03 p. m.	7 14	4 33
12	Thur	Deut. 5:12-20.	2:39	♈	Procyon rises 7:59 p. m.	7 15	4 33
13	Fri	Eccl. 5:10-20.	3:51	♉	Pollux rises 6:32 p. m.	7 16	4 33
14	Sat	Matt. 7:1-5.	5:04	♉	☌ ☿ ♄	7 17	4 33
50		**The Christian Spirit in Industry. Deut. 24:14-15.** GOLDEN TEXT—Luke 6:31.	3rd Sunday in Advent Luke 1:57-80.		Rom. 3:10-21.	Day's Length 9 hrs., 15 min.	
15	Sun	Luke 2:8-20.	6:23	♊	☌ ♃ ☾	7 18	4 33
16	Mon	Matt. 18:1-10.	Rises	♊	☺ Regulus rises 10:07 p. m.	7 18	4 34
17	Tues	1 Sam. 3:10-19.	5:52	♋	☍ stationary	7 19	4 34
18	Wed	Acts 7:20-34.	7:08	♋	♃ sets 6:01 a. m.	7 19	4 34
19	Thur	Gen. 22:1-13.	8:27	♌	Artcurus rises 1:16 a. m.	7 20	4 34
20	Fri	Acts 22:1-10.	9:43	♌	Antares rises 6:08 a. m.	7 20	4 34
21	Sat	Isa. 11:1-9.	10:55	♍	☌ ♆ ☾	7 21	4 34
51		**The Child in a Christian World. Luke 2:8-20.** GOLDEN TEXT—Matthew 19:14.	4th Sunday in Advent Matt. 3:1-6.		Heb. 12:12-15.	Day's Length 9 hrs., 13 min.	
22	Sun	Psalm 122.	Morn	♍	☉ enter in ♑ winter begins	7 21	4 34
23	Mon	Heb. 16:19-26.	0:05	♎	Vega rises 3:43 a. m.	7 21	4 35
24	Tues	Matt. 2:7-12.	1:11	♎	♄ sets 4:47 p. m.	7 22	4 35
25	Wed	Neh. 8:1-8.	2:16	♏	☌ ♄ ☉	7 22	4 36
26	Thur	Matt. 6:5-15.	3:21	♏	Altair rises 7:56 p. m.	7 22	4 36
27	Fri	1 John 3:13-24.	4:26	♏	Markab rises 5:43 p. m.	7 23	4 37
28	Sat	Rev. 7:9-17.	5:29	♐	Spica rises 1:29 a. m.	7 23	4 38
52		**Fellowship through Worship. Heb. 10:22-25, Ps. 122.** GOLDEN TEXT—Luke 4:16.	Sunday after Christmas Luke 2:22-40.		Gal. 1:3-5.	Day's Length 9 hrs. 16 min.	
29	Sun	Ps. 63:1-11.	6:30	♐	☍ ☉	7 23	4 39
30	Mon	Mt. 2:9-15.	Sets	♑	♀ in ♉ ☌ ♀ ☾ ☌ ☍ ☾	7 23	4 40
31	Tues	Mt. 1:19:25	5:13	♑	● Pollux south 5:50 a. m.	7 24	4 41

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
First Quarter	9th	4:42 A. M.	3:42 A. M.	2:42 A. M.	1:42 A. M.
Full Moon	16th	6:38 A. M.	5:38 A. M.	4:38 A. M.	3:38 A. M.
Last Quarter	22d	9:27 P. M.	8:27 P. M.	7:27 P. M.	6:27 P. M.
New Moon	30th	6:42 P. M.	5:42 P. M.	4:42 P. M.	3:42 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. Why Is Christianity a Missionary Religion? Matt. 28:18-20. (Consecration meeting.)
8. What Is Back of Our Christian Giving? Matt. 2:1-11; 1. Cor. 13:3.
15. What Have Young People to Give? 2 Cor. 8:1-15.
22. How Christmas Sets the Whole World singing. Luke 2:1-14.
29. Youth's Needs that Christ Can Meet. Matt. 4:1-11; Heb. 4:14-16.

tance which he made with the spirit of Christianity during his persecutions was a great factor in his conversion. It gave him an opportunity to compare the spirit of the law with the spirit of Christ.

Paul was not so dense, neither too prejudiced to detect the difference. No doubt the rites of the Church appealed to him when compared with the legal and Mosaic rites. His experience with Christians led him to believe that the results of Christianity were at least satisfactory. The results seemed to give release from sin and this he was seeking.

On the Damascus Road.

Paul attributes his conversion directly to the interference of God; (II Cor. 4:6. Gal. 1:16,-17). One traveling the Damascus road from Jerusalem can readily appreciate his experience. Evidently it took place about noon (Acts 22:6 and 26:13). The sun really shines in the desert. The several accounts of his conversion differ somewhat, but they all agree in four respects: (1) The event took place on the way to Damascus. (2) In each case he saw a great light. (3) In each report Paul heard a voice saying, "I am Jesus.", (Cf. Chs. 9,22,-26). (4) In each case it was a heavenly vision.

The vision convinced Paul that Jesus was alive, that he was enthroned the Son of God with power. From this moment Paul claimed that it was no longer he that lived but that the Christ lived in him.

One must keep in mind that in passing from Jerusalem to Damascus many of the historic places of Hebrew history are passed. Samaria Gilboa, where king Saul fell, Esdraelon, Galilee, the north passing near Mt. Hermon all brought to his mind a great past. Then the appearance of Damascus like an oasis in the desert (Ezek. 47:12) had its influence.

In Damascus.

Apart from his connections with Ananias and the receiving of his sight the vision en route put him to thinking along three lines: (1) The fact that Jesus who was crucified still lives. The resurrection now became evident. From this day Jesus, to him, was the Son of God. The Christ now means to him a new spiritual freedom.

(2) The fact that the truth concerning Christ was for all nations and all people (Acts 26:-17. 9:15. 22:15). His early childhood and youth as a Greek led him to sympathize with all men, not the Hebrew alone. He lost his Jewish exclusiveness and the promise to Abraham was for all men.

(3) The fact that he was chosen minister of the everlasting Gospel (Rom. 1:5. Gal. 1:16). Jew and Gentile now look alike to him in so far as his ministry is concerned. God is no respecter of persons. "All have sinned and come short of the glory of God."

This program as a minister of Christ has for him three parts: (1) Strong personal convictions. (2) The world as a whole. (3) A practical working out of that program. In Jerusalem he found himself under condemnation. In Damascus he found justification. Christ became his Mediator and Intercessor. He was now adopted into the family of God, and he entered a new and eternal covenant with God.

PAUL. III. HIS GREAT DOCTRINE

The life and work of Paul is so significant in the early Church that some modern scholars think that he, rather than Jesus, was the founder of the Church. Some men even believe that, had it not been for Paul, Christianity would have died out during the early centuries.

Paul's Doctrine Concerning Christ.

Perhaps his most fundamental teaching concerning Christ is contained in Phil. 2:6-11. "Christ before coming into this world was in the form of God," that is, the same as God. It would not have been improper for Christ to claim equality with God, yet he took upon himself the form of a servant, and became a man. Then after his earthly humiliation God highly exalted him and gave him a name which is above every name, to whom every tongue must one day confess and every knee must bow.

According to Paul Jesus was related to Man, to the universe and to God. In relation to man he was born of a woman (Gal. 4:4), and in the likeness of sinful flesh (II Cor. 5:21), yet he knew no sin (Rom. 8:3). He was the "second Adam" (I Cor. 15:74). In relation to the universe he was the "first born" (Col. 1:15), and all things were under his feet (Rom. 8:22).

In relation to God he was "Son" (II Cor. 1:19). and he was "Lord" (I Cor. 1:2). Christ was the great object of our faith and our only hope of salvation.

Concerning the Law.

He presented two views of the Law; that of the Jew and that of a Christian. As a Jew Paul looked upon the Law as imposed by God and an instrument which could not be set aside (Rom. 2:12). As a Christian the Law is a great enemy from which Christ came to deliver. The Law proposed to be man's friend but in fact it proved to be his enemy (Rom. 7::1-11). Christ has made us independent of the Law by the new way of righteousness thru himself. Christ's death satisfied the Law (Col. 2:14f). The Law states the will of God, but it fails in that it gives no power to do that will (Phil. 3:4f).

Concerning Redemption.

Redemption, for Paul, means deliverance from both sin and the tendencies of the flesh. Since sin is a single principle it was overcome ONCE and for ALL thru Christ (Rom. 6:10). In his death on the cross Christ destroyed the flesh as it was in himself and in humanity as a unit. Flesh and lust were crucified and man delivered (II Cor. 5:21). Christ has brought new power, new will, new influence and strength thru which man is able to do right. This means redemption for Paul.

Justification by Faith.

Faith is an attitude in man which answers to the grace of God. It is not so much a matter of attainment as it is a matter of "attitude." Faith, for Paul, means the acceptance of Christ as the Messiah. There are four leading factors, namely, hearing, knowing, believing and accepting. (Rom. 10: 10, 17). Faith has two sides: (1) That which we rest on joy, peace, hope (Gal. 5:22); (2) The active side, an impelling power (Rom. 3:31. Gal. 5:5. Faith mears a mystical union with Christ (Gal. 2:20).

Justification has to do with the present standing of a sinner before God. Justification changes his position in setting a man in right relation with God thru faith in Christ and the forgiveness of sin. Faith,for Paul, is an equivalent of righteousness (Rom. 4:3). Faith brings man and God together; it has power to bring life where the Law could not (Gal. 2:19-20). Justification by faith is an act of grace (Rom. chs. 3, 5).

Concerning the Holy Spirit.

The Spirit is the power coming from Christ, almost identical with Christ (II Cor. 3:17). It is a divine, personal power (Rom. 8:15. Gal. 4:6). The Spirit is a fruit bearing Power (Gal. 5:22). It does not work the same in all persons (Rom. 12:1-14). The Spirit is an abiding presence (Rom. 8:14). Paul connects the Spirit with eternal life (Rom. 811).

Concerning the Resurrection.

Three questions are raised in his teaching relative to the resurrection (1) Whom does it concern? (2) What is the nature of the resurrected life and body? (3) The relation between the resurrection and the second advent? In answer to the first Paul says, all men (I Cor. 15:22). Christ is the first fruit, after him those who belong to him at his coming and after an interval the rest. Concerning the second he says, that the resurrection is real, not merely ethical; however, he makes it clear that flesh and blood can not enter the Kingdom of God (I Cor. 15:50); there is a spiritual body (I Cor. 15:40-41). To the third he answers nothing definite. He gives a hint in I Cor. 15:22-28.

Concerning the Church.

In the mind of Paul the Church is a unit (Gal. 1:13; I Cor. 12:12), though composed of many members. The Church is open to all men who desire to seek spiritual union with Christ (Gal. 5:27-28). In the Church there are various groups of persons; those who serve as teachers, and those who serve in silence (I Thes. 5:12. I Cor. 16:15-16). Among the teachers are apostles, miracles, governments, prophets, healing, tongues, helps, etc., all of whom find their authority in Jesus Christ and insight into the Gospel (Gal. 1:1). Jesus is the head of the Church and every member as a part of the body must suffer and serve together (I Cor. 12:27). Paul would accept the modern statement: "The Church could do what she would, if she would only do what she could."

EDUCATIONAL WORK

A NEW PHASE OF YOUNG PEOPLE'S INTERESTS

There has been much said and written about a young peoples movement or movements in recent years. Much of this has been very vague. Some of it has been alarming and some of it has been dissatisfying, or at least unsatisfying.

The present article will deal with the subject concretely, without alarm and with a deep satisfaction that much has been accomplished which is bearing good fruits.

That a movement which occupied the attention of youth in general should not play its part among Mennonite youth was not to be expected. Therefore the stir about retreats in 1924 and 1925 was no surprise to many of us. One was interested as to the direction, but not disturbed about the fact of the presence of the movement.

August 1925 saw the thing taking concrete form at Bluffton, Ohio, and Newton, Kansas —on the campuses of Bluffton College and Bethel College. That was as it should be. If the movement was given an educational direction there was hope that it would grow into something bigger and more worthwhile than any one could predict in the beginning.

These two retreats were reasonably well attended. That was all that any one, really interested in the movement, expected. What was more significant than numbers was the fact that these two meetings were characterized by serious work and by the fact that the experiment created a taste for more. This attitude became contageous and other groups began to want rereats. It did not become a fad,—and we sincerely hope it never will.

1928 will go down in history with a record of four retreats among the youth of the General Conference of Mennonites of North America. They were held at Green Lane, Pa., Almota, Wash., Bluffton, Ohio and Newton, Kansas. The attendance of those who did regular work was somewhere near three hundred. That is not phenomenal, but the work which was done is very significant. Young people made discoveries which will mean much to them. New ideas; old ideas more adequately grasped; challenges; searchings of heart; new appreciations of church, home, state, self and Christ, and a clearer concept of both the joy and the seriousness of life, are some of the facts with which young people dealt seriously for from two to nine days. That kind of experience is bound to affect the thinking of many people and the work of the church, as well as of the Kingdom of God.

Some of the young people who attended these meetings were not members of the General Conference, but that is of little consequence, except for the statistician. Moreover the young people of the Central Conference in Illinois held a week-end retreat which was probably an outgrowth of the efforts at Bluffton.

The Board of Education has been much interested in this movement because of its possibilities for educating both young and old for things that are ahead of the General Conference. That attitude was stated before the sessions of the General Conference at Berne, Indiana in 1926 with an encouraging response. The Board was willing to enter upon a more active educational campaign, and the appeals for financial assistance were met so heartily that it seemed but right that all that could be done under present conditions should be done. No one could be found to do full time work. The next best thing was undertaken. The secretary of the Board was sent to the retreats in 1928. He did not find it possible to attend at Almota, Wash. However, the educational interests of the General Conference were well represented there by Dr. J. W. Kliewer from Bethel College and by Prof. Jacob Quiring from Bluffton College. The three other retreats were visited by your secretary.

There was no narrow propaganda, but a broad educational approach. The object was to give active, wondering youth something to wonder and to think about that had real meaning for them and something to act upon which had real interest for them, and which holds a challenge for all of us, who are interested in the development of the Kingdom of God in our day. **J. H. Langenwalter.**

THE NEEDS OF BETHEL COLLEGE

Bethel College has from its very inception attempted to be a response to the educational needs as they were voiced by leaders of thought among Mennonites of America, especially in the western states. Scarcely had the first settlers come to the prairies of central Kansas when the question of training own teachers and workers for the Mennonite church was raised. A modest beginning was made in a school about a dozen miles north of Newton. This soon developed into the Halstead Seminary—a four-year academy with strong religious courses.

In course of time the demand for an educational institution of higher scholastic standards became insistent. Bethel College grew out of this demand. It opened its doors in the fall of 1893. For a number of years its work was mostly of academy ranking, but always with some college work. Its first college class was graduated in June 1912. The school was put on the list of four-years accredited colleges in 1916, and has ever since enjoyed this rating. The academy was dropped in June 1927.

At present Bethel has over 200 college students enrolled, coming from practically all states west of the Mississippi River where Mennonites live in appreciable numbers. Canada and Mexico are also represented. To insure these students from other states a transfer of credits earned at Bethel and to continue Bethel on the list of accredited four-year colleges in its own state an endowment fund of at least $500,000.00 has become an imperative necessity. This is the endowment requirement that ensures accredited standing for a school with an enrollment of 200 students. For an enrollment of more than 200 students an additional endowment of $50,000.00 is required for 100 students or fractional part of that number.

Bethel College has an endowment fund at present (October 1, 1928) of $375,000.00. From this must be deducted accrued obligations to the amount of $50,000.00, leaving a net unencumbered endowment fund of $325,000.00. This leaves $175,000.00 to be secured from the territory west of the Mississippi River, since the territory east of the Mississippi River is naturally Bluffton College territory. This amount must be secured within the present school year, if Bethel College shall not suffer irreparable loss. What the loss of accredited standing means to a school was recently experienced by a college in Kansas. This college had an enrollment of 375. Since it did not meet the requirements of standardization, it was taken off the accredited list. At once its enrollment dropped to less than 30.

A denomination without a college of its own will this day and age soon have its working force so depleted that it cannot continue to exist. By far the most missionaries that are employed by the General Conference of the Mennonite Church of North America have been students in Bethel or Bluffton College. The same can be said about the ministers in that conference. Other conferences and denominations are also being served by our students. Many former students are teaching in high schools, colleges and universities and exerting a Christian influence upon youth.

The lives of others of our students who have entered other professions have been given more definite Christian direction and a wider horizon because of attendance at school. Our denomination cannot afford to lose any of its schools —whether college or Seminary.

At every step forward Bethel College has been able to rely upon its friends for moral and financial support. There are many praying for its safety and progress at this time. We cannot but believe that this prayer will be answered.

But we must each do his share.

J. W. Kliewer.

BLUFFTON COLLEGE AND ITS NEEDS

It is the business of the church of Jesus Christ to extend the Kingdom of God. No Christian will deny that statement.

The Kingdom is not extended by mere "education" in the popular sense of the term. Think a moment; a man may know all the arts and sciences, may be a skilled practitioner in his chosen vocation, yet totally lack those qualities which are essential to citizenship in the extension of the Kingdom of God. Is it not so?

Yet education,—the right kind of education —is absolutely essential to the extension of the Kingdom. This is found to be true on

all mission fields. All of our Mennonite Mission Boards, as well as all missionaries of every branch of the Mennonite church on the field, are learning that without education it is impossible to do effective missionary work. But it must be the right sort of education.

A wise leader in the Methodist church recently said: "If Methodism were today to abandon its Colleges and to leave the work of education to the state alone, within ten years the church would be wholly without an adequate ministerial force and would be smitten with paralysis in all its great religious enterprises."

Another church leader has said: "The Christian college is the strategic point of effort for the Christian church; more so than missions or philanthropic work. Here you are dealing with the creative forces that make the future. To help endow such an enterprise and place it on a firm foundation so that, once and for all, its future is secured, is the certain road to unfailing immortality, and is the most efficient use a Christian can make of his time, strength and money." Bluffton College is now in a campaign to raise its endowment to the point where once and for all its future will be assured. To this end its invested and paying endowment must be raised to $550,000. Otherwise, the training of teachers, a function of the state, will be denied it. The College is therefore making its appeal to every reader among its constituency to make his contribution to the great cause of Christian education. This appeal is based not only on promises for the future but on the fruits of the past.

Twenty-eight Years of Service

Bluffton College has given twenty-eight years of unstinted service to the Mennonite church. During that time, many leaders have been furnished for the Church. Of course, the beginning in 1900 was very small. It had many obstacles to overcome, but its growth has been steady and consistent. Today the institution has an enviable reputation in educational circles. Its buildings have grown to ten; its assets from $30,000 to above $800,000; its faculty consists of 25 well-trained Christian men and women. The College has never been in a better position to serve the church effectively and efficiently. In addition to this, Witmarsum Seminary, which began in 1914 as Mennonite Seminary, with a faculty of five and about 25 students, is on the same campus.

Bluffton College cannot be rated alone by its buildings and equipment, its libraries and laboratories; neither by its efficient faculty nor by its endowment and income. Its value is determined by the service it renders the Church and society. The record of Bluffton College speaks for itself. The first degrees were granted in 1915. There are now 416 graduates. Education has claimed the largest number. 298 have entered the educational field. Of this number 188 are now in service. 41 are or have been College teachers, 28 high school superintendents, including 1 assistant county superintendent; 27 high school principals, 203 high school teachers; 3 are music supervisors, 3 grade school teachers, and 4 high school teachers in Honolulu.

Religious Work

Especially noteworthy is the fact that a large number of graduates have chosen some form of service for the Church; 16 entered the ministry, and 21 became missionaries; 6 have done relief work in Europe, while 10 have chosen Y. M. C. A. or Y. W. C. A. work. Taking into account non-graduates and graduates from the Junior College, 40 have done work in the foreign field, and 64 engaged in religious work as a vocation.

40 are in business, 13 are physicians; 29 are doing graduate work, 5 are engaged in research work; 5 are librarians, and 2 each are in journalism, law, and chemical research; 1 each in state welfare work, engineer, registered nurse, and religious education. 10 are at home, and are deceased.

This of course does not take into account the hundreds of students who spent only one or more years at College without graduating. More than 2500 different students have studied at Bluffton College.

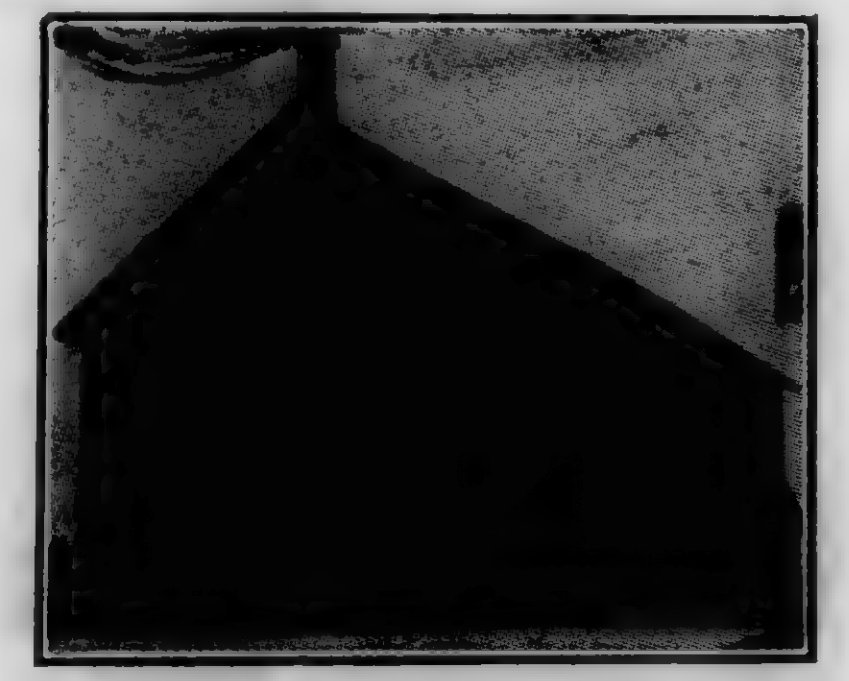
Let the reader judge whether this kind of work is worth while for the Church. A noted churchman has said: "Extinguish the Colleges, and you put out the eyes of the church and

(Continued on Page 47)

HISTORY OF THE FIRST MENNONITE CHURCH

Nappanee, Indiana.

About 1852 a few families of the Old Order Amish Mennonites moved into the vicinity of what is now Nappanee, Indiana. Originally, they all came from older settlements in Ohio, in response to the Westward Movement, with a



The original church house built in 1878

purpose of obtaining homes for themselves. There being no minister among them, this group was occasionally visited by preachers from Ohio and other points in Indiana. In 1853 they organized themselves into a church and ordained John Ringenberg and Tobias Hochstetler as their ministers.

About this time the Old Amish churches in various parts of Ohio and Indiana, were being divided into an ultra progressive and a more conservatve group. This condition also affected the church at Nappanee. Consequently, John Ringenberg and wife, with five or six other families, organized a new church, then known as Amish Mennonites.

At first all their services were held in their homes. A little later they held them in a school house, known as Culp School, a little distance east of Nappanee. In 1867 a school house was erected in Nappanee. The church contributed a sum of money to the school building fund on condition that they be allowed the use of the building for a place of worship. In this house, consequently, which is now used for a barn by the present owner, James Hoover, they worshipped from 1867 until 1878. It was here that the first Sunday School in Locke Township, Elkhart County, Indiana, was organized, and, in the community now designated as Nappanee, Indiana.

In 1871 John Ringenberg died. This left the congregation without a resident minister, and, until 1875 only occasional services were held when ministers from other sections visited them. Joseph Stuckey was perhaps the leading one of such ministers. As a result of this condition the work during these four years greatly disintegrated. Many of the members moved farther west to Missouri, and their numbers were so diminished that even no Sunday School was held during this time.

The first Nappanee School house which was used as a place of worship from 1867 to 1878

Fortunately, in 1875 Jonas P. Smucker, an ordained minister moved into the neighborhood, took charge of the work, and in that same year completely re-organized the church. The new organization consisted of only thirteen members, who are as follows: Mr. and Mrs. J. P. Smucker, Mr. and Mrs. Levi Hershbeger, Mr. and Mrs. Henry Stahly, Mr. and Mrs. Christ Stahly, Mr. and Mrs. John Johnson, Mr. and Mrs. Ulery Miller, and Mrs. Andrew Bleile.

It is the year 1875 that is generally regarded as the proper date when the church was founded. For from this time on the work seemed to be on a more permanent basis and the church seemed to have a steady growth. At one time the enrollment totalled 140.

In 1878 a church building was erected on the site where the present structure stands. The original house is still a part of the present one, but was remodeled in 1910 and again in 1925.

J. P. Smucker was ordained to the office of bishop in 1877 and served in this capacity until his death in 1903. Jacob Bleile was ordained to the ministry in 1880. He remained in the congregation for only a short period when he transferred his membership to the North Main St. Mennonite Church which had also been organized in Nappanee during the interim. Shortly after this J. H. McCowen was ordained as minister. In 1895 Smucker moved to another locality, but still maintained bishop oversight over the congregation. Eli Bontrager was ordained in 1898, but he, too, soon afterward moved to another field. In 1913 Levi Yoder was also ordained. He and McCowen served the congregation until 1923 when the final readjustment was made in the church.

In 1923 the church again split into two factions. At this time the church had a membership of about 120. The more progressive members united with a progressive group that came from the North Main St. Mennonite Church mentioned above. In 1924, this new group organized themselves as an Independent Mennonite Church, and remained such until 1926 when they were received into full fellowship with the Middle District of the General Conference of Mennonites. At the same time the new group also elected E. S. Mullett pastor, who has been serving in this capacity up to the present time.

The present church building

At the time of the reorganization, the membership totaled somewhat less that 100. Besides, the church faced some difficulties that were to be expected in a church thus organized. Nevertheless, there has been a steady growth and the membership at present totals 140. The church has not only progressed numerically, but has steadily taken on a more active participation in community welfare movements. Furthermore, it has at present an active Sunday School, a Christian Endeavor, a Men's Bible Class, a Ladies Sewing Circle and a Women's Missionary Society. Recently it has also been quite influential in placing religious education

into the public school, and in supporting union community services.

The church at Nappanee believes that it has a place to fill in this community. With a church composed of families with promising young people and children, the future indeed looks very hopeful. Trusting the help and blessings of God in the coming year, the church hopes to be able to take her place by the side of other churches in promoting the kingdom of our Lord and of His Christ.

For much of the material in this article much credit is due H. J. Ringenberg, son of the above named Ringenberg, and Dr. J. S. Slabaugh who has played a leading part in the recent development of the church

Rev. E. S. Mullett, Napanee, Ind.

Richfield Mennonite Church, erected 1886.

RICHFIELD, PENNA. MENNONITE CHURCH JUNIATA COUNTY

In the year of our Lord 1883 Solomon S. Graybill, Thomas Graybill, and William Bergey, Ministers, and Abel Shirk and Joseph Bossler Deacons, and about one hundred and twenty-five lay members withdrew their membership from the the Lancaster County Conference of Mennonites, because of strife and discord, and formed an independent congregation, known as the Richfield, Pa., Mennonite church. In the year 1886, the church building was erected and public worship was conducted every two weeks. During the years following very friendly relations existed between this congregation and the Mennonite congregation at Skippack, Montgomery Co., which is an independent church. Their pastors, the late Henry Johnson, Sr., and Amos Bean and Henry Johnson, Jr., who is still their pastor, with others of the laity, often visited and assisted in special services and the pastors of this congregation did likewise.

In the early spring of 1914, Rev. Lee Lantz from Illinois conducted a revival with a wonderful ingathering of souls, sixty-five accessions being made to this congregation, and many uniting with the sister churches of the community. In April 1914, a Sunday School was organized, which has gradually grown to 120 odd members. In the summer of 1914 an addition was built to the church. A movement to affiliate with the General Conference Mennonites had been on foot under the pastorate of the late Rev. Elmer W. Graybill, and while they were not officially admitted, they were assisted by some of their pastors during the last 14 years.

On March 4, 1928, a final movement for admittance was made, and on May 4, 1928, this congregation became a part of the Eastern District Conference of Mennonites of North America. **Rev. B. S. Graybill**

THE BETHEL HOME FOR AGED NEWTON, KANSAS

Throughout the entire history of its service, the Bethel Deaconess Hospital of Newton received many requests to admit aged persons for temporary or permanent care. The needs of the acutely ill were necessarily the first consideration in a hospital, and there was no room available for those who needed the shelter of a home and the general care necessary for the infirmities of old age. The applications, however, became so numerous and the requests so urgent that the Ladies Auxiliary of Bethel Hospital began not only to discuss these needs but also decided that something should be done to meet them, and ere long concluded that a separate building should be erected to provide a Home for Aged. For several years these ladies held a successful annual bazaar to start a fund toward such an institution and agitated the matter in the papers and wherever it was possible to do so in a personal way. At the annual meetings of the Bethel Deaconess Home and Hospital Society they reported about the progress of the fund. Finally in May, 1923 the Society began to make definite plans to carry out the work of organizing and erecting such an institution. A committee was elected, composed of members of the Society and of the Ladies Auxiliary and after a thorough study of various institutions, through literature and personal inspection of such homes, a plan was finally made which the committee hoped would meet the situation for the care of the Aged as presented by the local conditions. The result of this work is the Bethel Home for the Aged at 222 South Pine Street, Newton, Kansas.

Bethel Home for Aged

The Home is owned and controlled by the Bethel Deaconess Home and Hospital Society, whose membership is exclusively Mennonite. (Each gift of fifty dollars by a Mennonite entitles the donor of this gift to one vote at the meetings of the Society). The institution is managed by a committee of three known as the Committee on Management, appointed annually by the Board of Directors of the Society, one member each year. An Advisory Council of five members deliberates and acts with the Committee on Management.

The Home, which is modern and fireproof, is one hundred and thirty feet long by forty

feet wide, with an addition of fourteen by forty feet in the rear. It is well arranged and beautifully furnished for the comfort of those for whcm it is built, providing room or thirty aged people and the personnel needed for their care. It opened its doors to the public on May 9th, 1926, and within a few months was filled to capacity.

The cost of the completed building and its connection with the central heating plant was eighty-seven thousand dollars. The furnishings cost thirteen thousand dollars, the site another fourteen thousand dollars. There remains an indebtedness of twenty-eight thousand five hundred dollars on the institution at the present time.

The Home receives life members and temporary residents, life members paying a sum sufficient to provide for their care for life, temporary residents pay a monthy rate for room, board and care. The rates vary according to the amount of physical attention needed, the selection of room, etc. When possible, the financial condition of each resident is given consideration, and as the debt on the Home can be reduced, this will become possible in a greater measure. Four deaconess sisters serve the Home, looking after the comfort and welfare of the residents, and giving nursing care to the helpless and infirm.

Since the dedication of the Home, sixty-six persons have entered as resident. Of these twenty have left, fifteen have died, and thirty one remain in the Home at the present time. One person was over ninety years old, twenty six were between eighty and ninety, twenty-five were between seventy and eighty, and 14 were less than seventy. The age limit is sixty-five years. Forty-two of the residents were from Harvey county. Of the sixty-seven residents there were fourteen Mennonites, thirteen Methodists, eight Christians, three Presbyterians, three Baptists, three Evangelicals two Lutherans, two Episcopalians, two Catholics, and one each of the following denominations: Congregational, Quaker, Church of Christ, Adventist, and Nazarene. Eleven had no church affiliation.

There are no denominational restrictions for the inmates. Religious services are held in the assembly room once a month at which various ministers of the city and vicinity serve. There are two weekly Bible study classes led by the deaconesses.

Reservations for the future need of family members or friends can be purchased on the annuity plan. Reservations on such bases can be made in the Home for ministers or missionaries. Annuities are gratefully received and interest is paid semi-annually to the donor. The Home has not been launched with a large bequest or gift or with a maintenance fund as many similar institutions are started, but represents the joint effort of many friends of the cause. Though the ownership and management of the Home is exclusively Mennonite, about two-thirds of the money for the erection of the building has been contributed by others. The working capital of the institution lies in the hearts of the many friends of the work and in the will of God whose is the silver and the gold. Under His blessing and further guidance the Bethel Home for the Aged hopes to continue to furnish a friendly refuge for soul and body, a comfortable home for the sunset days of live, and a blessed entrance into the enternal Home above.

Sister Frieda Kaufman.

HUTCHINSON, KANSAS—THE PLACE FOR THE 1929 GENERAL CONFERENCE

Hutchinson, Kansas, the city selected by the Mennonites of North America for their General Conference in 1929, is a municipality of 28,000 people. It lies in the heart of the great plains country of the Southwest, and is surrounded by thousands upon thousands of acres of wheat land. It not only stands supreme among the cities of the United States as the greatest hard wheat center but holds that position among the cities of the world.

Hutchinson is likewise built over an immense vein of salt extending across the entre breadth of the state of Kansas, and the three major companies operating within is precincts give it the distinction of being he largest salt center in the wor'd.

Its strategic location makes this city the chief distributing point for such farm implement concerns as: The International Harvester Co., Massey Harris, Case Plow Co., John Deere, etc.

The Convention Hall in which the conference is to convene is a vast brick structure, having a seating capacity of 3000 people. It stands almost in the central part of town and is easily accessible to pedestrians from all the chief rooming houses and hotels of the city.

Hutchinson also lies near the heart of the Mennonite settlements of Kansas. To the south within a distance of thirty miles are situated the settlements of Pretty Prairie, Murdock and Kingman. Twenty miles to the west is the Arlington church, and beyond that the Mennonite Churches of western Kansas. To the north of the city for some forty miles is the territory occupied by the Buhler, Inman, and Moundridge communities. East of Hutchinson within a distance of fifty miles are the Burrton, Halstead and Newton churches, and from thence north and east, Goessel, Lehigh, Hillsboro and Whitewater.

Members of the various churches mentioned can easily drive the distance by car in an hour or an hour and a half while those living outside the state have a choice of one of three railways: The Santa Fe, the Rock Island, and the Mo. Pacific. Others who can reach the cities of Newton and Wichita can get hourly service to Hutchinson via the Arkansas Valley Interurban.

Arthur J. Graber, Newton, Kan.
Secy. Publicity Com.

THE APOSTLE JOHN

(Concluded from Page 21)

we have **heard,** which we have **seen** with our eyes, which we have looked upon, and our hands **handled,** of the Word of Life,— that which we have seen and heard **declare we** unto you. I Jn. I:1,3. We have seen and do testify that the Father sent the Son to be the Savior of the world. I Jn. 4:14. These things have I written unto you that ye believe on the name of the Son of God, that ye may know that we have eternal life. I. Jn. 5:13. Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Anti-Christ. II Jn. 7. I have no greater joy than to hear that my children walk in the truth. III Jn. 4. These quotations from the epistles all show John's concern that men should believe on the Son of God and have eternal life in His name.

Additional Witness as Given In Revelation

The glorified Christ revealed to John that He liveth, and is indeed King of Kings and Lord of Lords, and gave messages to the seven churches in Asia, and sent them admonitions, warnings, and exhortations interspersed with commendations, and promises. Those days of persecution were trying times even for John, "who was a companion in tribulation, and in the Kingdom and patience of Jesus Christ." banished to the "Isle of Patmos for the Word of God and the testimony of Jesus Christ." Notice John's tribute to Jesus in Rev. 1:5. "Unto him that loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominon for ever and ever. Amen." This high esteem, appreciation, and laudation, reverberate thruout this book. 4:11, 5:9-14. Note this wonderful one, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor and glory, and blessing. 5:12. Would that we might all see Jesus as John saw Him in loving adoration, then His coming would be joy to us all, and we would be most happy in our hopes and expectations, and faithful until death. "The Spirit and the bride says, Come. Let him that is athirst come. Whosoever will let him take the water of life freely." Rev. 22:17.

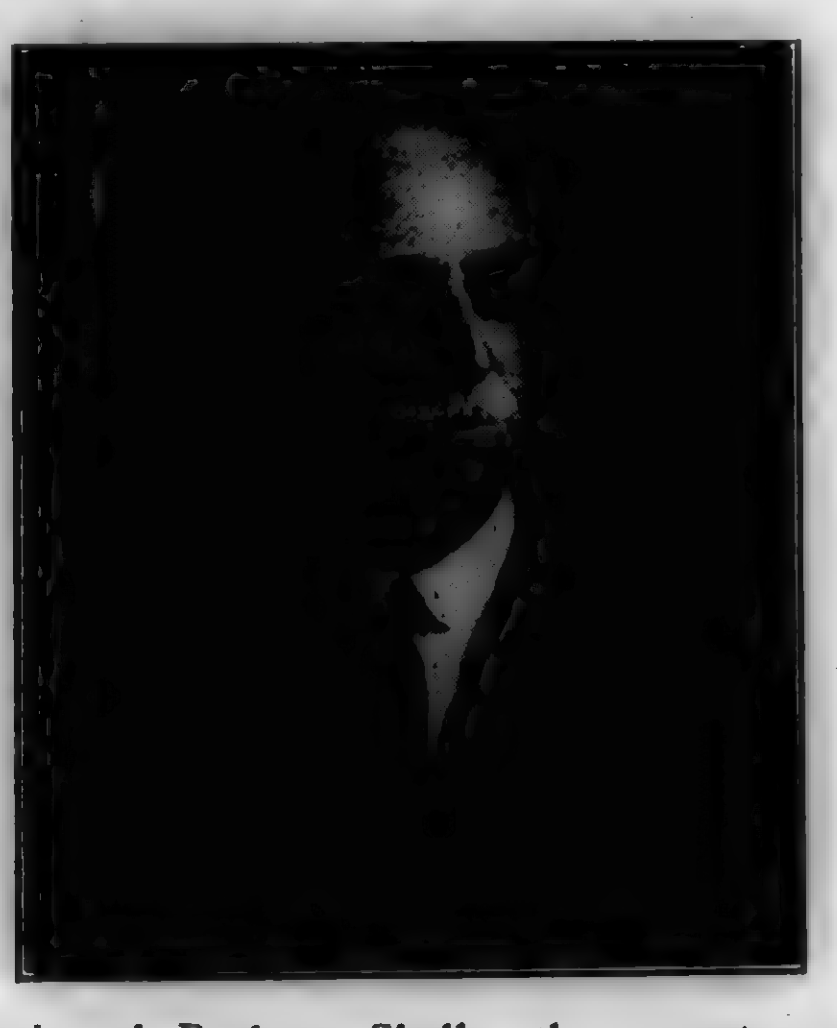
We see from this perusal of all his writings that the Apostle John kept the purpose persistently in mind, and if we keep his purpose in mind as we read his writings a new clearness comes to us and a new appreciation of all the Lord has done for us, and with John we can then say: "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. I Jn. 3:2.

NECROLOGY

†REV. ANTHONY S. SHELLY†

Born February 28, 1855
Died January 5, 1928

With a mingled feeling of sadness and joy, I respond to the request to write for the Year Book an obituary of a dear associate in the profession of teaching, of Sunday School work and Gospel ministry. The feeling of sadness caused by the Cross of one so dear and helpful individually, and in general to our Church. The feeling of joy comes from the Scriptural assurance that after a life spent in faithful service in the Savior's cause, the laborer can claim the Savior's promise of the fadeless "Crown of Life."



Levi and Barbara Shelly, the parents were life long members of the West Swamp Mennonite church where the son with his brothers and sisters was raised under the ministry of John H. Oberholtzer and Andrew B. Shelly and became a member of said church. He was at an early age a student at the Seminary at Wadsworth, Ohio. Later graduating from the State Normal School at Millersville, Pa., he for a number of years taught in his native county, at Wadsworth, and at Halstead Kan. In 1888 he became associated with U. S. Stauffer, his brother-in-law in the publishing of the "Quakertown Free Press." In 1891 he was chosen pastor of the Hereford church, Bally, Pa., which he served for twenty-five years and in that period served also as pastor of the Zionsville and Boyertown churches. Following these changes he was for three years pastor of the Upland, Calif. church; this was followed by a brief pastorate of the church at Bluffton, Ohio. His last charge was the time honored Germantown church. In his church activities, he served for a number of years as president of the General Conference. He was later secretary of the General Conference Home Mission Board, and as such edited the Home Mission section of the Mission quarterly. For a number of years he was one of the editors of The Mennonite and associated in the editing of the Year Book. His frequent articles to the church papers were of interest and worth, and showed a soundness of faith. One of his most valuable contributions to our church literature is the translation of the Mennonite articles of Faith by Cornelis Ris, which was pub'ished by the General Conference as a standard of doctrine.

Bro. Shelly's activities in Eastern District organizations work was varied from president to membershhip on various committees and Board of Management of the Home for the Aged, at Frederick, Pa. He was for several years associated with the writer in holding evangelistic meetings.

Brother Shelly went sweetly to rest at his home in Germantown on the evening of January 5, 1928, aged 74 years, 10 months and 7 days. Funeral services were held both in the Germantown and West Swamp churches with interment at the latter place.

Perkasie, Pa., Sept. 19, 1928
Allen M. Fretz.

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†REV. PETER HEIDEBRECHT†

Rev. Heidebrecht was born Jan. 16, 1838 in South Russia, and received his early training in Waldheim where his parents had moved.

In October 1860 he was married to Elizabeth Nachtigal. Fourteen years later they came to America with many others of the Mennonite faith, and settled in McPherson County, Kansas. He became an active worker in the newly organized Hoffnungsau con-

gregation, and in 1880 he was chosen as one of its ministers. Dietrich Gaeddert, the elder of the congregation ordained Rev. Heidebrecht as minister on May 18. He served this congregation with love and care for more than 25 years. In 1907 he moved to Hamilton County, Kansas, and served a small church there, but the new settlement did not prove a success so he returned to Inman Kansas. He died Feb. 10, 1928 thus bringing his age to 90 years and 20 days. His remains were laid to rest in the cemetery near the Hoffnungsau church, where he labored so long and so faithfully.

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†BENJAMIN BERTOLET†

Benjamin Bertolet, Deacon of the historic Germantown church, died October 15, 1927, at the age of 91 years, 3 months and 9 days. He was born July 6th, 1836, in Fredrick Township, Montgomery, County, Pa. Early be became interested in the work of the church and was helpful in building the church known as the Bertolet Mennonite meetinghouse. He was also interested in establishing Fredrick Institute, which later became the Home for the Aged. Mr. Bertolet moved to Philadelphia, where he and his wife united with the First Mennonite church in 1888. In 1919 he transferred his membership to the Germantown Congregation, and with the latet Rev. J. W. Bayley secured the adoption of a constibition and better organization of the work at that place. Interment was made in the Bertolet burrying ground at Fredrick.

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†JACOB H. RICHERT†

The General Conference lost a sincere and hard working Trustee when Jacob H. Richert died April 21, 1928. Mr. Richert's life was full of activity, it covered many fields of service but in everyone he proved his faith and worth.

Born in South Russia, Oct. 4, 1866, Mr. Richert brought his age to 61 year, 6 months and 17 days. At the age of 17 he came to America with his parents who settled near Goessel, Kansas. In this place he grew up and was received into the Mennonite church. In 1891 the Mission Board called him to assist in the Mission School at Darlington, Oklahoma. After serving in this school for a few years, the government engaged him as an Indian agent. According to a report the Indians soon found that he was not only a white man, good man.

Later Mr. Richert moved to Newton, Kansas with his family, where they joined First Mennonite church. He was Secretary and Treasurer of the Mennonite Mutual Insurance Company, also custodian of Bethel College, and also a member of the building committee for the Home for the Aged. In 1926 he was elected as a Trustee of the General Conference.

As a layman, Mr. Richert has served well in many capacities, may many others rise up to carry on the work of the Lord.

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†DEACON GERSON L. BOWMAN†

On Dec. 15, 1927, at his residence in Bowmansville, Gerson L. Bowman, aged 73 years and 21 days. Funeral services and interment was held on the 21st. To accommodate the large concourse of people the local Lutheran-Reformed Church was used and the pastor assisted A. M. Fretz in the services. The deceased was for 44 years deacon of the Mennonite Church. The pastor spoke on the occasion from Rev. 8, latter part of verse 10. It was discovered at the funeral that just 1 day short of 44 years ago, the father of the deceased, Moses Bowman, deacon of the church, was buried on which occasion Rev. Moses Gottschall then elder in charge spoke from the same text.

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†REV. DAVID D. KING†

Rev. David D King was born, December 18th, 1874, in Pandora, Ohio. His parents, Daniel and Katherine King, lived in the large Mennonite settlement of Putnam County. At the age of seventeen he was received into the Mennonite Church by the rite of baptism.

As a young man he felt the call of God to prepare himself for his life work, so he attended German Wallace College and the National Theological Seminary at Berea, Ohio. On June 18th. 1905 he was ordained into the Gospel

Ministry, in which office he served faithfully to his end. The day preceding his sad and sudden death in an auto accident, marked the twenty-third anniversary of his ordination.

During these years Rev. King served the Church at Fortuna, Mo., for a period of thirteen years. After that he served as assistant, to Rev. W. S. Gottshall of Swiss Mennonite Charge, Pandora and Bluffton, Ohio, for three years. For the last seven years he has been working in the Pacific District Conference. He was pastor of the Menno and Ruff Churches at the time of his death. Rev. King was always a tireless worker, serving the members in his congregations well, but still he gave time and interest to work in the Conference. In the early years of Central Mennonite College, he served as one of the trustees, for a period of eight years. At the time of his death he was serving the General Conference as one of the Trustees. In the Pacific District Conference he had been elected President at the June session.

In th year 1898 he was united in marriage to Kate Badertscher of Bluffton, Ohio. To this union were born four children. William Harley, Mission worker in Flagstaff, Arizona, Mrs. Verdi Bixel of Los Angeles, California, Violetta of Lewiston, Idaho, and Herbert, at home. All these children and one grandson, and his faithful wife survive. The Church in general was shocked to learn of the untimely death of Brother King. We call it an accident, but with God there are no accidents.

Rev. King died June 19th, 1928 bringing his age to 53 years, 6 months and 2 days. Amid a large gathering he was laid to rest in the Menno cemetery.

†REV. WILLIAM J. EWERT†

Elder William J. Ewert was born May 22d 1856 in West Prussia. Young Ewert received his training in the village school at Thorn, and on Whitsunday, 1870 his father, Rev. William Ewert could baptize him on confession of faith. The Ewert family came to America in 1874 and settled at Peabody, Kansas. In the winter of 1886-87 Mr. Ewert visited his birthplace. The year 1888 was an eventful one. In January he was called to be minister of the church. In July he returned to Europe and on September 8th he was married to Ernestine Dirks. On returning to Kansas the young couple lived on the home farm. In 1891 Rev. Ewert was chosen as elder of the Bruderthal congregation, and in January 1892 he was ordained to the office by Elder Benjamin Unruh. After serving for 34 years as minister and elder, in 1926 he asked to be released from his duties which request was granted.

Rev. Ewert worked hard to build up his congregation; he introduced music wherever possible. He also took a deep interest in Sunday School work, advocating the constant improvement of this aid to the church.

In Conference circles Bro. Ewert was in great demand. He served the Western District Conference as secretary and chairman many years. He was specially interested in the statistical records of the Conference churches. In the General Conference work he was interested in the Publication work. He served on this committee for many years, for most of the time as the secretary. He was greatly interested in immigration work and was undoubtedly the means of helping many to leave Europe and to find a home here in America.

In his ministerial work he was enabled to point many a pilgrim to the eternal home.

Rev. William J. Ewert died April 5th 1926, bringing his age to 71 years, 10 months and 13 days.

†REV. C. H. REGIER†

Rev. Regier, was born October 16, 1842, in Sandhof, Marienburg, West Prussia. At the age of 17 he was baptized upon confession of his faith by the Elder Gerhard Penner at Heubuden.

In 1867 he entered into the holy state of wedlock with Anna Regier and of this union 12 children were born, of whom five preceded the father in death. In 1880 the Regier family moved to America and sett'ed near Elbing, Kansas. The Zion church at Elbing called him as minister in 1885, here he served this church faithfully for 36 years. In 1921 he was made Elder Emeritus of the church. In 1917 the family could celebrate their golden wedding anniversary. After being married 53 years his faithful companion preceded him in death. Rev. Regier died March 17, 1928, bringing his age to 85 years 5 month and 1 day.

CHRONICLES FOR THE PAST YEAR

1927

Sept. 5—Eastern District ministerial Conference was held at Saucon church. Besides important papers, we enjoyed a fine Picnic Dinner. The Pastor's wives and the Deacons and their wives were invited. It was one of the largest gatherings of this kind held.

Sept. 7—Freeman Junior college opened with seventy-five students enrolled the first week. Prof. P. F. Quiring acted as President. Prof. D. E. Harder from Tabor College Hillsboro, Kan., served as head of the Bible department.

Sept. 7—Bethel College opened her fall term with almost 200 students. The academy had been discontinued, which acccunted for the fact that the student body was slightly smaller than in former years. Bro. W. F. Unruh was secured as head of the new Bible School to be opened on the Bethel Campus. This school was opened Sept 27th.

Sept. 10—Anniversary Exercise at the Home for the Aged at Frederick, P., supported by the E. D. Conference, was largely attended. Rev. S. M. Rosenberger, Pres. of Conference and Judge Holland of Montgomery County were the principal speakers.

Sept. 10-14—The Executive Committee of the California S. S. and C .E. Convention had a meeting to discuss the work for the coming months. Every church except Escondido was represented at the meeting.

Sept. 13—Witmarsum Theological Seminary opened the seventh year with bright prospects which indicate that this will be the largest attendance so far. A number of missionaries on furlough continue their studies.

September 15—The first days of registration of students at Bluffton College showed an enrollment of 232 with 70 in the Freshman class. More were expected to enter the school. The girls dormitory was filled and several girls had to find accommodations in private homes. The new boys' dormitory was able to accommodate all the men who lived on the campus.

Sept. 26—The Oklahoma Bible Academy at Meno, Oklahoma, held the formal opening on Sunday evening, Sept. 25, with a program. On Monday the school work began. Rev. Karl Friesen, formerly missionary in Oraibi, Arizona, took Rev. J. B. Epp's place as instructor in Bible and Church History. August Schmidt taught the High school subjects for the third year.

Oct.1—The Tenth Annual Meeting of the Mennonite Brotherhood was held in the First Mennonite church, Allentown, Pa. William Geisinger, Maxwell H. Kratz, Harry Detweiler, Dr. E. E. S. Johnson, were on the program. Rev. A. R. Keiser, Dalton, Ohio delivered the main address. The Allentown church has an active and well organized local chapter of the Brotherhood.

Oct. 6—The Teacher Training Class of the Reedley Mennonite church, conducted a novel but also helpful Week End Institute. The class, 21 young people with Mr. and Mrs. C. F. Muller, went to Camp Gaines, at Lake Sequoia. In camp the class held several discussion sessions.

Oct. 7—Rev. Lester Hostetler editor of The Christian Exponent and for several years pastor of the Mennonite church at Sugarcreek, Ohio, started on a long auto trip with his family. Rev. Hostetler accepted the call to become the pastor of the church at Upland, California.

Oct. 8—Meeting of the Society for the Care of Orphans was held in the West Swamp church. The Society has 62 members and reported $3844.58 in its possession.

Oct. 20—Rev. Gustav Enns, pastor of the Hoffnungsfeld church at Moundridge, Kan., resigned. Rev. and Mrs. Enns are teaching in Hesston College (Old Conf.). They wanted to retain membership in a General Conference church, and transferred to First church, Newton, Kansas.

Oct. 30—Ordination services at our new Home mission station, five miles east of Flagstaff, Arizona. Brother and sister William Harley King were ordained as workers to be in charge of the Mt. Eldon mission. Rev. J. B.

Frey, senior missionary in our Arizona field. was requested by the Home Mission Board to officiate. For many years Rev. Frey, who has been interested in a missionary and Bible conference held at this place, has come to this location and was instrumental in opening the station.

Oct. 16—A fine mission spirit was manifested at a service at Wolf Point, Montana when the offering amounted to $450.00.

Oct. 18—At First Mennonite church, Reedley, Calif., Brother and Sister H. Dalke celebrated their Golden Wedding Anniversary.

Oct. 21—Rev. and Mrs. P. J. Wiens and three daughters, with Dr. and Mrs. Herbert Dester and Augusta Schmidt sailed for India from New York. A number of missionaries, sent out by the Old Mennonites, sailed on the same steamer for India.

Oct. 23—The Garden Township Mennonite church, Moundridge, Kansas, gave a Christian Endeavor program at the Hoffnungsau Mennonite church at Inman, on the evening of October 23rd. Such exchanges are pleasant and helpful. The Dalton and Wadsworth, Ohio, churches have practised the same thing. The visit of the Dalton C. E. resulted in a new organization at Wadsworth.

Oct. 18—A ministers' conference of the Western District was held in the church at Beatrice, Nebraska. On the following day the Western District Conference convened in the country church four miles out of the city.

Oct. 15—Founders Day was observed in Bethel College. A part of the program included the unvailing of a memorial tablet in honor of three eminent patrons of Bethel College, the late J. J. Krehbiel, B. Warkentin, and David Goerz.

October 25—On this day First Mennonite church, Philadelphia, was organized, 1885. It therefore marks the 62nd anniversary of the church.

Nov. 3—In the issue of the Bundesbote is found a letter written by H. T. Neufeld, missionary at Canton, Oklahoma. He states that the Mission Board allowed them a furlough after continuous service in the field for 14 years.

Nov. 4-5-6—The seventh conference of Pacifist churches met at Manchester College, North Manchester, Indiana. The sessions were well attended especially by members of the Brethren churches and Friends. General Conference people were interested, no doubt, but those present were soon counted.

Nov. 10—Report of a General Conference of Mennonite churches in Germany appeared in church papers. The sessions were held in Hamburg. The venerable, H. van der Smissen, who has been chairman since the founding of the conference, 1886, resigned on account of his age. A resolution was adopted that the Quakers be invited to attend the next session in Berlin in 1929.

Nov. 10—In our church paper "The Mennonite" appeared the announcement that the "New Mennonite Hymnal" was ready, surely there was "music in the air". The Hymnal is widely used and with evident satisfaction.

Nov. 13—Rev. N. O. Blosser pastor of Chapel Mennonte church, near Williamstown, Ohio, was ordained an elder by Rev. S. M. Musselman. The Chapel church had been in the Old Mennonite Conference, but joined the Middle District at its 1927 session.

Nov. 20—The new church of the Buhler congregation, Buhler, Kansas, was dedicated with appropriate service in the morning. In the afternoon a mission festival was held while in the evening a series of revival meetings were begun by Rev. C. E. Krehbiel.

Nov. — Rev. Benjamin Ewert traveling minister of the Canadian Mennonites, is kept busy all the time keeping in touch with the many newly established Mennonite groups and churches. In November and December he spent most of his time in Saskatchewan.

Nov. 24—Mountain Lake, Minn., is preparing to ship a lot of clothing to the Russian Mennonites in Canada. The needs of the families around Rabbit Lake, are keen, since the frost killed crops in the middle of August.

Nov. 24—Rev. M. M. Horsch, a member of the Foreign Mission Board, made a tour of inspection and was permitted to spend a most

inspiring Thanksgiving season with the workers and native Christians in our Montana field.

Dec. 1—Rev. H. J. Krehbiel, Reedley, Calif., held a series of meetings in Mennonite church at Shafter, Calif.

Dec. 4—For many years the Mennonite churches in the viciniy of Bluffton and Pandora, Ohio, held a Sunday school convention on Thanksgiving Day. This year it was held later. The fact that several branches participate in this convention makes it more significant.

Dec. 11—The Ebenfeld Mennonite church at Herschel, Saskatchewan, dedicated its new edifice amid appropriate festivities. Rev. J. B. Wiens is the pastor.

Dec. 6—The correspondent from Ruff, Washington, reports stormy weather and some snow in November. The Menno Lind and Ruff sewing societies furnished a splendid mission festival on Thanksgiving Day.

Dec.— News has reached Mennonite friends of the death of Rev. Albert E. Funk. Brother Funk was educated at the Wadsworth Institution and served First church, Philadelphia, for eight years. Later after working among the Indians he returned to the Germantown church. Rev. Funk allied himself with the Missionary Alliance and as official representative he made several trips around the world in the interest of missions.

Dec. 8—A series of revival services were held at Salem church, Monroe, Washington. The meetings were conducted by Rev. John Franz of Salem, Oregon.

Dec. 15—Missionary and Mrs. W. C. Voth, from China, visited and brought helpful messages of our work in the Sichar church, Cordell, and the Ebenezer church, Gotebo, Okla. In the evening meetings slides were shown to make the work more real and impressive.

Dec. 18—The Bluffton College Choral Society augmented by a large orchestra, rendered Handel's "The Messiah." To accommodate the many who wanted to hear the concert the choir rendered the Oratorio in the afternoon and evening. Music lovers from far and near come annually for this religious concert.

Dec. 20—Mens' Glee Club leaves Bluffton for Ohio and Pennsylvania tour. The trip was made in a large 30 passenger De Luxe Bus. Dr. Mosiman accompanied the club as far as Philadelphia, from there he went to Atlantic City to attend an Educational Conference.

Dec. 22-28—Christmas programs and Cantatas by every or almost every church and Sunday school. Christ is born!

Dec. 31—Rev. P. R. Aeschliman, Almota, Wash., returned from a preaching tour that included seven churches in Washington, Oregon and California. The trip included 28 preaching appontments. Visited 62 families and traveling a distance of 3400 miles.

1928

Jan. 1-7—The Mens' Glee Club of Bluffton College visited and rendered programs in almost every one of the Eastern District Conf. churches.

Jan. 5—The Mennonite of this date brought a letter written November 16th by Dr. Harvey R. Bauman, India, which brought the news that: "Rev. P. A. Penner has typhoid fever," "Mrs. Thiessen is in bed with heart attacks," Mr. Isaac is not allowed to go on trips like this at present," "Mrs. P. W. Penner has some fever off and on." Thank God all have recovered since and are busy at work.

Jan. 5—Rev. A. S. Shelly, pastor of Germantown congregation, corresponding secretary of the Home Mission Board, faithful worker, friend of God, died after a very brief illness.

January—Rev. G. F. Soldner, Sauderton, Pa., and Rev. S. M. Musselman, Bluffton, Ohio, attended the Foreign Missionary Convention in Atlantic City, N. J. Members of practically every Foreign Mission Board attend this convention.

Jan. 15—The East Swamp church, near Quakertown, Pa., Rev. Howard G. Nyce, pastor, was re-opened Jan. 15th, after being closed for several weeks on account of extensive alterations and repairs. The congregation rejoiced to gather in its own house of worship again.

Jan. 11-19—Bethesda church, Henderson,

Neb., reported a richly blessed series of meetings lead by Rev. P. P. Wedel, Moundridge, Kansas.

Jan. 15—The South Dakota ministerial conf. was held in the Auditcrium of Freeman College. The theme of the meeting was: "Foundation Principles of Mennonitism."

Jan. 17—Dr. J. W. Kliewer and Rev. S. M. Musselman were present at a joint meeting of the mission boards of the Central Illinois and Defenseless Conferences.

Jan 24-31—Annual Bible Lectures at Bethel college. Prof. P. E. Whitmer, Witmarsum Seminary, was the English speaker. Rev. Jacob H. Janzen, Waterloo Ontario, Canada, was German speaker. Mr. Frank G. Richard secretary of the Council of Religious Education of Kansas, delivered several addresses on Religious Education.

Jan. 28—Brother H. H. Baumgartner, a deacon cf the congregation at Berne, Indiana died, after an illness of more than two years.

Jan. 29-Feb. 3—Annual Bible lectures and Christian Workers Conference at Bluffton. Dr. Elbert Russel, of the department of Bibilical Literature and Church History of Duke University, Durham, N. Carolina, was the special speaker. A very interesting series of addresses on "Why I Believe in God,—Christ,—the Bible—the church,—in missions," were delivered in connection with the Christian Workers Conference.

Feb. 5—The Pretty Prairie congregation dedicated their new building for the use of man to the praise of God.

Feb. —In a report from the North Star congregation at Laird Saskatchewan, we find that the membership is scattered over a territory of about 60 miles in length. The devotion and the vigor of these people of the North is seen in the fact that in 9 years no regular service was omitted on account of the weather.

Feb. 13—The choir of the First Mennonite church, Chicago, rendered a radio concert over W. M. B. I. Rev. Clyde Rhea, is the new pastor of this charge.

Feb. 16—In the issue of this date appeared a communication addressed to the editor van der Smissen. The letter was written by Rev. H. P. Krehbiel, who with his wife, made a tour of the world. He says: For three days we are staying in Galilee cn the lake shore where we can visit the places where Jesus labored" etc. The Krehbiels continued their journey and visited our mission station in India.

Feb. 15-17—Foreign Mission Board meeting at Newton, Kansas. All members were present except Bro. J. G. Regier who was sick at the time. He sent greetings to the Board and was represented by his brcther J. E. Regier.

Feb. 16-22—Rev. Lester Hostetler conducted a series of meetings in his own church. He used various truths regarding the Kingdom of God. On the last evening he used the theme: "Counting the Cost"—as a result 13 decisions were made. These young people are receiving Catechetical Instruction preparatcry for church membership.

Feb. —An unusual mission Day was celebrated in the Berne, Indiana, Mennonite church. The occasion was the 41st anniversary of the founding of the missionary sewing society. The missionaries who spoke—some in the morning, others in the evening—were: Rev. and Mrs. S. T. Moyer and Miss Loretta Lehman of India. Rev. and Mrs. W. C. Voth, Rev. and Mrs. S. J. Goering and Miss Elizabeth Goertz of China.

Mar. 2-3—A discussion group cf interested peace leaders among Friends church of the Brethren and Mennonites met at Bethany Bible school, 3435 Van Buren St. Chicago. The group was not large, but important questions were discussed which made our peace obligaticns more clear and definite. Rev. A. J. Neuenschwander, a member of the General Conference Peace Committee, attended this meeting. While enroute peace messages were brought to the congregations at Dalton, Ohio, and West Market street, Nappanee, Indiana. On the return the Sunday was spent in the Wadsworth, Ohio, church.

Mar. 6-7—The third Ministerial Conference was held in Winnipeg, Man. The first two meetings were held in Morris, Manitoba. This one was held in the Zion church, which building is used by the recently organized congregation,

in Winnipeg. Two main points of the papers and discussion were: Pastoral work, and church consciousness.

March 5-12—A gospel team of four students from Witmarsum Seminary composed of Rev. and Mrs. S. T. Moyer, Carl Landis and Mrs. Martha Gerber, conducted a week of evangelistic services in the Nappanee, Indiana, church. There were three types of work namely; personal work during the day, evening meetings and youth group meetings. The final evening was given over to instruction and baptismal service. Nine members were received into the church by baptism administered by Rev. Moyer and the pastor, Rev. E. S. Mullett.

March 11—Zion Mennonite church, Dallas, Oregon, voted to hold its Sunday school and church services in the city. The Mission Committee of Conference has urged that a place of worship be opened in the city since several Mennonite families live there already.

Mar. 17—Rev. William J. Ewert of Hillsboro, Kan., died.

March 25—Ordination of Jane E. Entz took place at the Emmaus church, Whitewater, Kansas. Miss Entz has entered into the Home Mission work at Chicago Illinois.

March 26—Eastern District Ministerial Conference was held at Schwenksville, Pa. Rev. Linferd Faulke spoke on "Christian Stewardship." Dr. E. E. S. Johnson talked on: "What the Churches Owe to Our Educational Institutions." Prof. J. Quiring who had just closed a series of meetings in First church, Philadelphia, was also present and spoke on Gal. 1:15-17.

Apr. 1—Rev. S. T. Moyer on furlough from India, preached at the Walnut Creek, Ohio, community church on Sunday.

Apr. 12-15—Easter Cantatas and appropriate programs were held in almost every church.

Apr. 15—Memorial service held in Germantown church in connection with Easter celebration. The memorial window was unveiled revealing the names of the following leaders had been added. Rev. John Bayley, 1842-1921. Pastor 1895-1921: Rev. Anthony S. Shelly, 1852-1928, pastor 1921-1928; Benjamin Bertolet, 1926-1927, deacon and pres. board of trustees; De Witt W. Temple, 1870-1919. Henry S. Markley, trustee, died 1925.

Apr. 17—Ministerial Conference of the Western District convened in Halstead, Kansas.

Apr. 21—A committee representing the Mennonite churches in Kansas met and selected Hutchinson, Kansas, as the place for the 1929 general conference.

Apr. 22—Roaring Springs Mennonite church in Blair County, Pennsylvania, celebrated sixteenth anniversary. Rev. S. M. Grubb, who was present at the time of the organization, preached the anniversary sermon. In the afternoon a Christian Life conference was conducted in which several of the local ministers took part. In the evening Rev. Grubb showed slides illustrating Mennonite History.

May 3-6—Eastern District held its 130th Conference session at the Hereford church, Bally, Penna. At this conference the Richfield Mennonite church in Juniata County of which Rev. B. S. Grabill, Richfield Penna., is elder, was admitted into our conference.

May 6—Freeman Junior College—students and two Professors—Quiring and Aeschliman, formed a gospel team which journeyed to Salem church near Wisner, Nebraska, to hold morning and evening services.

May 11—The famous Westminster Choir, Dayton, Ohio, sang in the Mennonite church at Berne, Indiana. Prof. G. A. Lehman is Assistant Director of this choir. The church, seating over 2000 people was filled to capacity.

May 17—Kansas-Nebraska Sunday school convention was held in Eden church, Whitewater, Kansas. Rev. P. K. Regier was elected as Pres. for the coming year.

May 18-20—The California state Mennonite Sunday school convention was held in the First church, Los Angeles, Cal.

May 20—The addition to Immanuel Mennonite church, Los Angeles, dedicated. That more room was needed is evident by the S. S. report, 334 enrollment, average attendance 249.

May 20-24—The Fourteenth Annual Commencement of Witmarsum Theological Seminary. Dr. J. E. Hartzler delivered the Bac-

calaureate sermon on Sunday evening and on Thursday evening, May 24th Rev. Emanuel Troyer, pres. of the Seminary Board of Trustees, delivered the address. Three graduates received the B. D. degree, one the Th. B. degree, and five completed their work for the A. M. degree which were conferred by Bluffton College.

May 28—Eastern District C. E. Convention held in Zion Mennonite church, Sauderton. The young people were present in large numbers. We bespeak a good year of work for the Endeavorers.

June 9—An informal gathering and basket lunch of the Mennonites of Wichita, Kan., was held. May this gathering of Mennonites be the beginning of more definite work in the future.

June 7-8—Special session of Foreign mission Board, Bluffton, Ohio. A number of missionaries on furlough were asked to meet with the Board to discuss various problems.

June 1—Bethel College granted degrees to 26 Seniors at their annual commencement, Prof. J. F. Balzer of Carleton College was the speaker.

June 10-12—Northern District Conference at Wisner, Nebraska. Rev. Gerhard Toews is pastor of the church that entertained the Conference.

June 10-13—Rev. P. R. Aeschliman and his congregation at A'mota, Washington, were hosts to the Pacific District Conference. "Evangelism", was the main theme of the Conference.

June 16—A new church was organized among the Mennonites south of Swift Current, Sask. The Canadian Conference has been active here thru its representative for a number of years. There are 75 charter members in the new Emmaus church.

June 13-20—Pacific Conference Young Peoples Retreat, met at Colfax, Washington. The atttendance was larger than last year. Prof. J. Quiring and Dr. Kliewer were among the leaders.

June 21—Bethany church. Freeman S. Dakota is temporarily served by Rev. David C. Harder, head of the department of Bible in Freeman College. Missionary Brown related some of his experiences in China. On the same day two students from Tabor College took part in the services.

June 22-24—Marks the inauguration of the Retreat Movement in the Eastern District Conference. The meetings were held near Green Lane at the University of Pennsylvania summer camp. Sixty-eight were present.

June 27-30—The Home Mission Board of the General Conference had its annual meeting at Rosthern, Sask., at the home of Rev. David Toews, who is a member of the Board. The meeting was held here so that the needs of the Mennonite Immigrants might be studied while on the field.

July 1-4—The 26th Annual Conference of the Middle Canada District was held in Rosthern, Sask. The same was attended by 1500 to 2000 people representing 20 congregations. Members of the Home Mission Board and Rev. and Mrs. H. J. Brown, missionaries in China, were present.

July 3—Under this date, the correspondent of the Herold church, near Morden, Manitoba, reports on Whit Sunday five young people were received into the church by baptism.

July—The month for Daily Vacation Bible schools. A union Bible School was held in Berne, one in Pandora, Ohio. At Mechanics Grove, Pa., Brother and Sister Unruh had a school with 49 pupils enrolled. First church, Philadelphia, and Sauderton, Pa., as well as Chicago had Bible School sessions. There were undoubtedly many more Bible schools.

July 29—The Farwell service at Berne church for Rev. P. R. Schroeder and family was well atttended after 16 years of service in the church, Rev. Schroeder left to assume the office of President of Freeman Junior College, Freeman, South Dakota.

July 30—Bethel College Student Volunteers who have continued their meetings all through the summer session, met for a farewell meeting with Rev. and Mrs. W. F. Unruh, and Miss Augusta Balzer. The Unruhs were to sail for

India in October while Miss Balzer is going to Africa.

Aug. 1-9—Bluffton Retreat, a deep spirit of devotion and inspiration prevailed. Prof. Holtcamp directed a public program of music on the last evening. Dr. Langenwalter delivered the closing chapel address, leaving with the Retreaters a challenge, long to be remembered. Rev. Wilmer S. Shelly, Wadsworth, Ohio, is chairman for the coming year.

Aug. 5—Missionary G. A. Linscheid, who has worked among the Cheyenne Indians for many years, visited churches in the East. On Sunday, Aug. 5th, he preached at Second and First churches in Philadelphia

Aug. 5—The East Swamp church celebrated Home Coming with an appropriate program. Rev. W. S. Gottshall, Freeman South Dakota, and Rev. Warren S. Shel'y of Carson City. Michigan, both former pastors, were present and delivered addresses.

Aug. 20—The Zion Mennonite church, Donnelson, Iowa, Rev. J. E. Kaufman Pastor, is gathering articles to be exhibited at the County Fair. The great interest shown in the experiment, last year made it desirable to have another exhibition this year.

Aug. 23-31—Bethel Retreat. A feature of this Retreat were the addresses by Mennonite leaders, Dr. Kliewer, Dr. Langenwalter, Prof. Quiring and Rev. H. P. Krehbiel, Rev. A. F. Unruh, under appointment to India was chairman of the committee. A fine increase in attendance was the reward of hard work by all members of the committee.

Aug. 26-29—Middle District Conference held in Wadsworth church. "Living the Christ-filled Life," was the main theme. The young people at their meeting adopted a budget of over $2000.00. Dean P. E. Whitmer was elected as chairman for the coming year.

BLUFFTON COLLEGE AND ITS NEEDS

(Concluded from Page 31)

state." It requires no prophet to predict that if the Mennonite church allows her educational institutions to go down, the end of the Church as an organization is in sight.

To meet all its needs, Bluffton College must raise $350,000 within two years. It costs something to have a good College, but it will cost the Church infinitely more not to have it. The needs can be met if everyone will do his duty to his Church for Christian education. The College needs first, large gifts from a large number of people who are able to make large contributions; in the second place there are at least 300 people in the constituency of Bluffton College who could contribute $1.00 each. Then every church member is able to make some contribution, and finally, the young people of the Church should find joy in contributing small sums to a great work.

Finally, the College needs the united prayers of the Church in order that it shall become what it ought to be.

S. K. Mosiman.

Mission workers go to India. Rev. and Mrs. W. F. Unruh with son, going for the first time; Miss Loretta Lehman is returning. Our prayers are with you.

EASTERN CONFERENCE STATISTICAL REPORT FOR THE YEAR 1927

Names of Churches and Pastors	Present Total	MEMBERSHIP GAIN Baptized	GAIN Letter	GAIN Fellowship	LOSS Death	LOSS Dismissal	LOSS Removed	Children Consecrated	Sunday School	Y. P. Societies	Menn. Brotherhood	Ladies' Organizations	Total for Home Use	CONTRIBUTIONS Conference Budgets	Home for the Aged	Orphan Fund	Special	Total A. & B.	Home Mission	Foreign Mission Treasury	Emergency Relief	Educational Purposes	Publication Board	Conference Treasury	Special	Various other Purposes	Total
Allentown	129	7		3	1				120		17	27	$2633.53	$ 215.00	$	$	$	$ 2848.53	$	$ 120.00	$	$ 25.00	$	$	$	$	$ 3138.53
Victor B. Boyer																											
Altoona	79	25	8			14	16	9	110	43			492.26						146.00								638.26
L. H. Glass																											
Barville	35			2	2				55				61.70	3.00				64.70	5.00								69.70
Adam E. Wolf																											
Bowmansville	35	1			2		1	2	25				85.80	31.00				116.80	15.00								131.80
A. M. Fretz—Elder																											
Boyertown	25					3								35.00					20.00	20.00							65.00
Elwood S. Shelly																											
Deep Run	28			2	2	2							891.21	375.00	43.00		10.00	1319.21	100.00	310.53	40.00			10.00		15.28	1795.02
A. M. Fretz																											
East Swamp	85	1	12	4	3								4019.22	107.00	20.00			4146.22		50.00							4196.22
Howard G. Nyce																											
Flatland	30			1			1		109				279.00	60.00	20.00	10.00		369.00		70.00	25.00						464.00
S. M. Rosenberger																											
Germantown	26				2				25			13	709.34	38 00	18.00	13.50		769.84	44.21							10.00	824.05
A. S. Shelly																											
Hereford	258	16	4		5	5		9	288	36	32	43	4145.85	400.00	153.00	20.00		4715.85	90.00	640.00							5446.25
E. E. S. Johnson																											
Mann's Choice	36	2			2		37		70				167.42	5.00				172.42	4.70								177.12
A. E. Wolf																											
Mechanic Grove ...	40	6	3	5	1				80	25			541.85					541.85	56.69	56.75					34.00	105.00	794.24
D. J. Unruh																											
Napier	60			26	2		56	8	90				139.90	2.00				141.90		2.52	2.39						146.82
A. E. Wolf																											
Perkasie	32				2	1			50	16	3	10	226.53	49.00	28.00			303.53	15.00	45.00							363.53
A. M. Fretz																											
Philadelphia-1st ...	484	15	6	3	6	12	5		449	73	25	105	9299.29	498.06	268.00	94.75	219.04	10379.14	292.44	1051.50	83.01	44.06		64.64		1771.65	12150.79
A. J. Neuenschw'der																											
Philadelphia-2nd ...	184	4			1		1	4	140	35		30	3938.00					3938.30	10.50	18.50							3967.00
S. M. Grubb																											
Quakertown	110	8	2		1	2			116			30	1755.00	192.00	20.25			1967.00	50.00	356.50	184.00	10.00		20.00			2572.00
S. M. Rosenberger																											
Roaring Spring	83	3		3			3		65				770.00							20.00						1000.00	1790.00
Jacob Snyder																											
Saucon	45								115			21	575.00														
Linford. Foulke																											
Schwenksville	250	4	1	2	1	6			140				2886.22	438.40	108.70			3433.32		256.45	145.58						3884.35
Freeman H. Swartz																											
Smith Corner									50				50.00														50.00
Daniel Gerig																											
Souderton	400	3	14	4	2	2			428	85	25	24	3657.69	559.60	272.20	35.00		4524.49	96.55	1120.92		24.14	24.14	48.27		2663.34	8501.79
G. T. Soldner																											
Springfield	43	1		4	2				40		3	12	510.29	50.00	36.50			602.79	11.50	51.00	10.00			5.00	5.00	37.63	722.92
A. M. Fretz																											
Upper Milford	145	6				1			140	35		36	1220.24	245.00	85.50		1590 95	3056 23		100.00	39.00					10.00	3205.23
V. B. Boyer																											
West Swamp	170		4		3	1			198	75		66	1818.00	203.50	51.00	17.72	55.00	2145.00	36.00	555.00	91.00	12.00		12.00			2846.00
S. M. Rosenberger																											
	3012	102	54	59	40	49	117	42	2903	423	105	427	$33570.34	$3506.56	$1120.35	$190.37	$1874.99	$45555.82	$993.59	$4838.62	$619.90	$115.20	$24.14	$145.91	$39.00	$5612.84	$57940.62
		54			49																						
		59			117																						

STATISTICS OF THE MIDDLE DISTRICT CONFERENCE FOR THE SESSION OF 1928

Church	Pastor	Membership						Preaching. Service							Contributions					
		Increase		Decrease			Total Membership		S. S. Enrollment	No. of Teachers	Y. P. Societies	Enrollment	Mission Societies	Enrollment	Foreign Missions All Organizations	Home Missions All Organizations	Education	Other Purposes	Congregational Purposes	Total
		Baptism	Letter	Death	Letter	Other Causes														
Grace, Pandora, O.	J. M. Regier		1	2	3	3	231	Twice weekly Every S. Morn	360	26	3	125	2	120	$ 2,089.63	$ 849.19		$ 253.06	$ 4,644.22	$ 7,836.10
St. John's, Pandora, O.	A. S. Rosenberger	13	1	5	2		288	Alt. Sun. P. M.	285	20	2	60	2	65	1,075.93	406,25	$ 100.00	144.48	2,276.50	4,003.16
Zion, Donnellson, Ia.	J. E. Kauffman	5	3	1	7		200	Twice weekly	187	18	3	62	2	65	1,065.32	347.35	200.00	369.81	2,096.61	4079.09
Salem, Dalton, O.	A. R. Keiser	7	8		4		215	Twice weekly Every S. Morn.	186	13	2	72	2	95	1,056.87	381.94	133.59	233.45	2,083.35	3,889.20
Wayland, Wayland, Ia.	Elmer Basinger		52	3	5	3	352	Alt. Sun P. M.	365	19	2	57	1	65	578.95	198.83	150.00	126.72	4,102.18	5,156.68
Chapel, New Stark, O.	N. O. Blosser	1		1	2		58	Every other S.	40	6					60.00	30.00	60.00	75.00	400.00	625.00
Pulaski, Pulaski, Ia.	W. W. Miller	11	2	2	3		220	Weekly	170	15	1	60	2	34	365.50	338.40	90.00	65.25	1,300.00	2,159.15
1st. Summerfield, Ill. ***	A. S. Bechtel *	11		2			136	Weekly	120	8	1	20	1	40	280.00	270.00	70.00		1,500.00	2,120.00
Wadsworth, O.	W. S. Shelly		2				152	Every S. Morn Alt. Sun. P. M.	175	9	1				56.50	139.88	75.00		1,776.60	2,047.98
First, Nappanee, Ind.	E. S. Mullett		13	1	7	4	127	Every Sunday	165	11	1	40	2	60	506.23	370.95	261.50	110.00	1,349.77	2,598.35
Apostolic, Trenton, O.	J. E. Amstutz		1	3	1		243	Every Sunday.	115	10			1	27	136.92	112.16	375.00	160.85	2,104.25	2,889.18
Bethel, Fortuna, Mo.	John W. Warkentin	10		1		3	135	Every Sunday	160.	14	1	25	1	44	617.80	140.00	169.31	104.29	1,531.33	2,562.87
Emanuel, Noble, Ia.	H. J. Schrag	1	4	2	6	53	257	Weekly	204	23	2		1	**	594.21	295.57	162.50	97.38	1,316.54	2,466.20
First,, Chicago, Ill. ***	M. M. Lehman *				7	3	35	Twice weekly Every S. Morn.	224	22	2	67	2	36	200.31	1.275.10			1,550.21	3,025.62
Ebenezer, Bluffton, O.	E. J. Neuenschwander	11		4	8		449	2d & 4th S. P. M.	514	28	2	162	2	88	2,251.27	1,120.00	No. Rec.	No. Rec.	3,340.18	6,711.45
First, Bluffton, Ohio	S. M. Musselman	9	4	8			427	Every Sun.	386	24	3	60	2	60	1,367.16	688.74	393.15	712.40	4,429.51	7,590.96
First, Berne, Ind. ***	P. R. Schroeder *	43	10	9	14	16	1025	Every Sun.	1172	53	2	659	3	587	10,902.05	2,357.08	1,117.87	3,667.02	5,343.59	23,387.61
TOTAL		112	101	44	69	75	4550		4828	319	28	1469	26	1386	$23,204.55	$9,321.58	$3,357.92	$6,119.71	$41,144.84	$83,148.60

*M. M. Lehmen, A. S. Bechtel, P. R. Schroeder, (Resigned) **Entire Congregation.
***Present pastor at Berne, Ind.: C. H. Suckau. ***Present pastor at Summerfield, Ill.: Delbert E. Welty. ***Present pastor at Chicago, Ill.: Wm. H. Rhea.

STATISTICS OF THE NORTHERN DISTRICT CONFERENCE FOR 1927

NAME AND LOCATION OF CHURCHES	ELDER	MINISTERS	Language	MEMBERSHIP							
				Members Jan. 1, 1927	Increase By Letter	Increase By Baptism	Increase Received	Decrease Death	Decrease Withdrawal	Decrease Total Loss	Membership January 1, 1928
1.—Bethany, Freeman, S. Dak.		S. P. Preheim P. P. Kleinsasser	Germ. & Eng.	150		12	12	3	8	11	162
2.—Bethel, Dolton, S. Dak.	Jacob A. Tieszen	August Ewert	German	61	4		4	1			64
3.—Bethel, Lustre, Montana.			German	32							32
4.—Bethel, Mountain Lake, Minn.	J. J. Balzer	P. J. Friesen John C. Peters	Germ. & Eng.	369	24	20	44	9	6	15	398
5.—Bethel, Volt, Montana.			Germ. & Eng.	22	3	7	10				32
6.—Bergfelder, Mt. Lake, Minn.	D. P. Eitzen	A. A. Wiebe H. H. Quiring	German	156	4	9	13	1			165
7.—Bethseda, Henderson, Neb.	John F. Epp	H. H. Epp, P. H. Pankratz A. W. Friesen	German	530	7	26	33	5	6	11	552
8.—Bethseda, Marion, S. Dak.	Derk P. Tieszen	David D. Tieszen, Helmuth Ortman, A. T. Duerksen	German	182		7	7				189
9.—Bethlehem, Bloomfield, Mon.		Abr. P. Unruh	Germ. & Eng.	186	1	22		1	21		187
10.—1st Menno., Lostwood, N. D.			German	40		7	7				47
11.—1st Menno., Butterfield, Minn.	J. J. Balzer	P. J. Friesen	Germ. & Eng.	68	1	2			3		75
12.—1st Menno., Mt. Lake, Minn.	Is. J. Dick	D. D. Harder	German	332	1	7	8	3	4	7	333
13.—1st Menno., Butterfield, Minn.	Jacob Stoesz		German	64	1		1		6	6	58
14.—Friedensberg, Avon, S. Dak.	David A. Schultz	H. P. Unruh	Germ. & Eng.	101	6	11	17	3	2	5	113
15.—Immanuel, Doland, S. D.		J. W. Kleinsasser	German	130	4	7	11		1	1	140
16.—Salem, Munich, N. D.	Edw. Duerksen		Germ. & Eng.	94		3	3	1		1	90
17.—Salem, Wisner, Nebr.		Gerhard J. Toews	Germ. & Eng.	56		2	2				60
18.—Salem, Marion, S. Dak.	W. S. Gottshall	John C. Kaufman	Germ. & Eng.	372	6	13	19		23	23	368
19.—Salem-Zion, Marion, S. Dak.	A. P. Waltner	John J. A. Schrag	German	338	4	8	12	2	2	4	346
20.—Schweizer Menno, Alsen, N. D.	Edw. Duerksen		Germ. & Eng.	106	4	8	12	1	4	5	113
21.—Zion, Arena, N. Dak.		Martin Fast	German	35				1	1	2	33
				3424	70	171	215	34	67	91	3557

STATISTICS OF THE NORTHERN DISTRICT CONFERENCE FOR 1927

	FINANCES			FINANCES				SUNDAY SCHOOL					C. E. SOCIETIES			WOMEN'S SEW. SOC.			
	Congregational Purposes	Home Mission	Foreign Mission	Education	Benevolences	Other Purposes	Total	No. of Teachers	Average Attendance	No. of Scholars	Teachers' Meetings	Contributions	Meetings	Members	Collections Total	Meetings	Membership	Money Raised	TOTAL INCOME
1	$ 1948.55	$ 189.70	$ 313.33	$ 37.51	$	$	$ 2489.09	20	170	201	Quarterly	$ 224.27	Semi-monthly		$ 16.00	Monthly		$ 134.63	$ 2863.99
2	813.00	40.12	89.89	16.75		10.00	969.76	8	75	100	Monthly	138.51	Monthly						1108.27
3		112.50	240.88	100.00	40.96	112.50	606.86	4	69	106		106.01	Monthly			Occasionally	12	200.00	912.89
4	2784.30	370.68	5375.00	432.60	202.08	238.21	9402.87		277	431	Weekly	715.36	Semi-monthly	110	358.35	Semi-monthly		564.59	11041.17
5	6.00	24.87	29.99	81.00	8.25	12.00	101.75	4	38	60		97.45	Monthly	60	2.00	Monthly	7	104.00	305.20
6	448.10	510.33	371.66	94.06	418.09	7.80	1850.04				Quarterly	549.09			124.91	Semi-monthly		72.00	2596.04
7	1647.37	1237.80	1060.50	400.00	900.00	416.34	5262.01	30	400	650	Weekly	681.40	Weekly		121.80	Semi-monthly	40	447.05	6512.27
8	1202.65	240.00	795.00		485.74		2866.21	10	160	265			Monthly	189		Monthly		142.82	3009.03
9	549.53	147.45	573.86		64.50	60.59	1394.43	10	175	230		325.00	Monthly	103	65.70	Monthly	24	552.81	2338.09
10	179.79	74.60	200.39		23.60		473.38	6	62	87		23.60	Monthly	60	48.70				545.68
11	168.84	129.89	172.39	33.00	36.34		540.46	8		90		72.31	Monthly	35	22.75	Monthly	25	339.60	975.12
12	841.00	178.00	625.00	100.00	313.00		2057.00	15	200	320		561.00	Monthly	50	86.50	Monthly	12	136.00	2840.50
13	195.00	40.00	130.98		75.00		365.98	6	41	90		8.46				Monthly	20	95.00	469.44
14	419.33	254.25	141.50	20.00	39.00	31.81	905.89	10	95	146		432.74	Semi-monthly	113	221.25	Monthly	27	413.18	1983.06
15	395.17	164.81	153.99		600.00		1313.97	6	80	130.	Occas.	46.21	Monthly	54	40.00				1400.18
16	1022.11	67.16	120.09		261.91	30.85	1502.12	7	68	122	Weekly	306.18	Monthly		58.18				1866.48
17	984.25	51.26	51.26				1157.77	7	45	63		197.40	Semi-monthly	60		Semi-monthly	17		1284.17
18	3349.57	816.00	1200.00	32.95	642.99	74.74	7087.57	18	260	370	Weekly	462.72	Semi monthly	90	97.78	Quarterly	170	410.82	8058.89
19	3128.45	373.27	1062.91		242.12	163.70	4970.45	15	64	113		289.87	Semi monthly		217.54			187.65	5665.51
20	914.41	103.51	190.39		80.20		1288.51				Quarterly	252 67	Monthly	113		Monthly			1541.08
21	255.00	3.02	9.95				276.17	3		50		75.00				Semi-monthly	14	111.95	463.12
	$21252.42	$5129.14	$12908.96	$1347.87	$4433.78	$1158.54	$46882.29	187	2279	3624		$5765.15		1037	$1481.55		368	$3501.35	$57780.18

S. P. Preheim, Stat.

STATISTICAL REPORT OF THE PACIFIC DISTRICT CONFERENCE FOR 1927

Name and Place of Congregations	CONGREGATION						YOUNG PEOPLE'S MEETING	Society. Mission Meeting	S. S. Teachers	S. S. Scholars	FINANCIAL REPORT								
	Ministers	Add. by baptisms.	Add. by letters.	Decrease by death.	Decrease by removal	Present membership.					Congregational Purposes	Foreign Missions	Home Missions	Education	S. School	Pacific District Conference	Miscellaneous	Relief Work	Total of all Contributions
First Menn.							4 Societies	Monthly	18	225	$1,997.00	$ 612.00	$ 173.00	$ 60.00	$ 395.00	$ 82.00	$ 553.00	$	$ 3,892.00
Aberdeen, Idaho	1	5	2	1	3	140	Each Sunday												
Menn. Church							Each	Monthly	11	160	500.00	677.00	42.00	72.00	100.00	75.00	800.00		1,816.00
Colfax, Wash.	1		2			70	Sunday	None	3	27	56.00	70.00	47.00	1.00	16.00		61.00		251.00
Menn. Church							Once												
Escondido, Cal.	2					11	Month	Monthly	10	125	975.00	393.00	258.00	46.00	181.00	102.00			1,955.00
Menn. Church							Every												
Near Lind, Wash.	1	4	1	2		99	two Weeks	Yes	12	204	1,099.00	109.00	48.00		55.00	60.00	223.00		1,594.00
First Menn.							Every												
Monroe, Wash	1	6		2	7	109	other Sunday	Monthly	11	135	330.00	325.00	124.00	70.00	45.00	17.00	196.00		1,107.00
San Marcos							Semi												
Paso Robles, Cal.	1	9				89	Monthly	Monthly	11	185	1,400.00	500.00	300.00		248.00	28.00	150.00		2,626.00
Emanuel,							Each												
Pratum, Ore.	1	6	5			168	Sunday	2 weeks	4	45									
First Menn.																			
Shafter, Cal.	1				17	33		Monthly											
Salem Menn.							Every												
Ruff, Wash.	1	2				59	second Sunday	Monthly	7	71	804.00	160.00	95.00		34.00	5.00			1,109.00
First Menn.							three Societies	2 Monthly											
Reedley, Cal.	1	15	6	2	5	405	each Sunday	Ex Jul, Aug	23	335	3,660.00	511.00	352.00	736.00	688.00	52.00	164.00	194.00	6,357.00
First Menn.																			
Upland, Cal.	1	10	9	2		300	Each Sunday	Weekly	15	250	2,696.00	535.00	486.00	302.00	496.00	105.00	500.00		5,120.00
First Menn.							Once	Home											
Paso Robles, Cal.	1				1	41	A Month	Work	6	70	925.00	117.00	106.00		39.00	20.00			1,207.00
Emanuel,							Twice												
Aberdeen, Ida.	1	4	2			72	A Month	Monthly	8	75	377.00	322.00	331.00		74.00	39.00	141.00		1,284.00
Emanuel,							Each	Monthly											
Los Angeles,	2	2	8	1	5	122	Sunday	2 Societies	27	300	1,476.00	507.00	363.00	16.00	563.00	57.00	1,078.00	363.00	4,423.00
Zion,							Every	Don't meet											
Dallas, Ore.	1	9	1		10	67	Second Sunday	reg 2 Soc	9	85	218.00	100.00	25.00		59.00		10.00		412.00
Total	17	72	36	10	49	1789			175	2,292	$16513.00	$4,938.00	$2,750.00	$1,302.00	$2,993.00	$642.00	$3,876.00	$557.00	$33,153.00

STATISTICS OF MENNONITES IN CANADA

A. MIDDLE CANADA CONFFRENCE

I. In Manitoba

Name of Congregation	Address	Members	Aeltester od. Leiter. Postoffice
1. Arnaud.	In u. bei Arnaud.	*150.	Abr. H. Harder, Arnaud.
2. Bergthal.	Altona-Winkler.	1356	David Schultz, Altona.
3. Blumenort.	Gretna-Reinland.	180	Jac. J. Klassen, Gretna.
4. Elim.	Bei Gruenthal.	143.	Joh. J. Enns, Gruenthal.
5. Herold.	Bei Morden.	29.	Mich. Klassen, Morden.
6. Schoenwiese.	Bei Winnipeg.	*510.	Joh. P. Klassen, Winnipeg.
7. Whitewater.	Whitewater-Lena.	179	Franz F. Ens, Lena.

II. In Saskatchewan

1. Bethanien.-	Bei Lost River.	94.	Jac. J. Ens, Teddington.
2. Bethesda.	Bei Langham.	*80.	Heinr. Balzer, Langham.
3. Ebenfeld.	Bei Herschel.	161.	Jac. B. Wiens, Hershel.
4. Herbert.	Bei Herbert.	*300	Jac. F. Sawatzky, Herbert.
5. Nordheimer.	Bei Dundurn.	449.	Joh. J. Klassen, Dundurn.
6 Nordstern.	Bei Drake.	229.	H. H. Bartel, Drake.
7. Rosenort.	Bei Rosthern.	*1200.	David Toews, Rosthern.
8. Zoar.	Bei Langham.	140.	John G. Rempel, Langham.
9. Zoar.	Bei Waldheim.	169.	Gerh. Buhler, Waldheim.
10 .Zoar.	Bei Osler.	60.	(?)

III. In Alberta

1. Bergthal.	Bei Didsbury.	117.	C. D. Harder, Didsbury.
2. Hoffnungsthal.	Bei Grand Prairie.	45.	(?)
3. Neukircher.	Bei Chinook.	120	(?)

IV. IN Ontario

1. The sum total, from many places.	651.	*1300.	Jac. H. Janzen, Waterloo.

Besides those mentioned above, is the following group. The exact number of members and adherents is not available now, but we hope to report these later.

B. Sommerfelder Richtung; in Manitoba und Saskatchewan.
C. K'eine Gemeinde in Manitoba.
D. Gemeinde Gottes. (Holdemanns) In Manitoba und in Alberta.
E. Brueder-Gemeinde. In Manitoba, Saskatchewan Alberta und Ontario.
F. Krimer Brueder-Gemeinde. In Saskatchewan und Alberta.
G. Bruderthal-Gemeinde. (Wehrlose) In Manitoba und Saskatchewan.
H. Alt-Mennoniten.—In Ontario, Saskatchewan u. Alberta.
I. Neu-Mennoniten.—In Ontario und Alberta.
J. Altkolonier.—In Manitoba und Saskatchewan.

Von Canada nach Mexico ausgewandert, seit 1921:—6,000 Seelen.
Von Canada nach Paraguary ausgewantert, seit 1926:—1,400 Seelen.
Von Russland nach Canada eingewandert, seit 1923:—18,000 Seelen.
Eingesandt von Benj. Ewert, Winnipeg.

*Approximate number.

THE GENERAL CONFERENCE

Calendar of Officers and Boards

OFFICERS OF THE CONFERENCE

President, Rev. P. P. Wedel, Moundridge, Kansas.
Vice-President, Rev. A. J. Neuenschwander, 2342 N. 9th St., Philadelphia, Pa.
Secretary, Rev. C. E. Krehbiel, Newton, Kansas.

EXECUTIVE COMMITTEE

Rev. P. P. Wedel, Moundridge, Kansas, Chairman.
Rev. A J. Neuenschwander, Philadelphia, Pa., Vice-Chairman.
Rev. C. E. Krehbiel, Newton, Kansas, Secretary.
Dr. J. W. Kliewer, Newton, Kansas.
Rev. W. S. Gottshall, Freeman, S. Dakota.
Rev. S. M. Rosenberger, Quakertown, Pa.
Rev. John Lichti, Medford, Oklahoma.
Rev. G. N. Harms, Whitewater, Kansas.
Bro. C. F. Claassen, Newton, Kansas, Conference Treasurer.

FIELD SECRETARY AND STATISTICIAN

Rev. C. E. Krehbiel, 2705 N. Main Street, Newton Kan.

PROGRAM COMMITTEE

Prof. E. J. Hirschler, Bluffton, Ohio.....1929
Rev. P. R. Aeschliman, Almota, Wash.....1932
Prof. J. F. Moyer, Newton, Kansas.....1935

BOARD OF FOREIGN MISSIONS

Chairman, Dr. J. W. Kliewer, Newton, Kansas....1929
Secretary, Rev. P. H. Richert, Goessel, Kansas....1929
Treasurer, Bro. J. G. Regier, Newton, Kansas....1932
Candidate Secretary, Rev. S. M. Musselman, Bluffton, Ohio,.....1932
Vice Chairman, Rev. M. M. Horsch, Beatrice, Neb.1935
Rev. G. T. Soldner, Souderton, Pa.....1935

BOARD OF HOME MISSIONS

Chairman, Rev. W. S. Gottshall, Freeman, S. Dak.1929
Secretary, Rev. J. M. Regier, Pandora, Ohio.....1932
Treasurer, Rev. J. E. Amstutz, Trenton, Ohio.....1935
Rev. David Toews, Rosthern, Sask.....1929
Rev. S. S. Baumgartner, 404 E. 34th Street, Portland, Oregon.....1932
Rev. H. A. Fast, Newton, Kansas 1929

BOARD OF PUBLICATION

Chairman, Rev. H. J. Krehbiel, Reedley, Calif....1935
Secretary, Rev. M. J. Galle, Lind Washington 1932
Treasurer, Bro. J. F. Lehman, Berne, Indiana....1929
Rev. E. J. Neuenschwander, Bluffton, Ohio....1929
Dr. J. R. Thierstein, Newton, Kansas.....1935
Rev. J. M. Suderman, Newton, Kansas.....1932

BOARD OF EDUCATION

Chairman, Rev. S. M. Rosenberger, Quakertown, Pa.....1929
Secretary, Dr. J. H. Langenwalter, 1803 University Ave., Wichita, Kansas.....1932
Treasurer, Prof. D. H. Richert, Newton, Kansas...1932
Dr. S. K. Mosiman, Bluffton, Ohio.....1935
Rev. P. R. Shroeder, Freeman, S. D. 1929
Prof. A. J. Regier, Newton, Kansas.....1935

EMERGENCY RELIEF COMMISSION

Chairman, Rev. John Lichti, Medford, Okla.....1932
Secretary, Bro. J. C. Mueller, Freeman, S. Dakota.1935
Treasurer, Bro. C. F. Claassen, Newton, Kansas..1929
Bro. Maxwell H. Kratz, 1600 Walnut, Philadelphia, Pennsylvania.....1929
Bro. J. P. Habegger, Berne, Indiana.....1935
Rev. C. C. Wedel, Goessel, Kansas.....1932

BOARD OF TRUSTEES

Chairman, Rev. G. N. Harms, Whitewater, Kans..1932
Secretary, Bro. J. W. Krehbiel, Moundridge, Kans..1932
Treasurer, Bro. C. F. Claassen, Newton, Kansas...1929
Bro. J. J. Eymann, Reedley, Calif. 1929
Bro. J. D. Moyer, Souderton, Pa.....1929
Rev. A. P. Waltner, Marion, S. Dakota.....1932
Bro. S. D. Ruth, Beatrice, Nebr.....1935
Bro. Jacob E. Regier, Newton, Kansas 1929
Rev. A. J. Dyck, Inman, Kansas.....1935

SANATORIUM COMMISSION

Chairman, Rev. D. B. Hess, 914 E. 78th St. Los Angeles, Calif. *....
Secretary, Bro. D. J. Dahlem, Alta Loma, Calif.....1926
Treasurer, Bro. E. H. Haury, Upland, Calif.....1929
Rev. P. R. Aeschliman, Almota, Wash.....1929
Bro. J. J. Eyman, Reedley, Cal.....1926
Bro. D. C. Krehbiel, Reedley, Calif.....**1923
Rev. H. Riesen, Newton, Kansas
*Proxy for Henry Riesen

COMMITTEE ON DOCTRINE AND CONDUCT

Rev. W. W. Miller, Pulaski, Iowa.
Rev. P. R. Schroeder, Freeman, South Dakota.
Rev. S. M. Rosenberger, Quakertown, Pa.
Bro. Maxwell H. Kratz, 1600 Walnut, Philadelphia, Pa.
Rev. A. M. Fretz, Perkasie, Pa.

.COMMITTEE ON CONFESSION OF FAITH.

Rev. P. H. Richert, Goessel, Kansas.
Rev. Rodolphe Petter, Lame Deer, Montana.
Rev. W. S. Gottshall, Freeman, South Dakota.
Rev. P. R. Aeschliman, Almota, Washington.
Resigned, Dr. Langenwalter.

COMMITTEE ON PEACE WORK

Rev. H. P. Krehbiel, 330 W. 6th St., Newton, Kansas.
Rev. A. J. Neuenschwander, 2342 N. 9th St. Phila., Pa.

GENERAL CONFERENCE FOREIGN MISSION WORKERS

C. P. India

Rev. and Mrs. P. W. Penner, Janjgir.
*Miss Clara Kuehney, Janjgir.
Rev. and Mrs. P. A. Penner, Champa.
Rev. and Mrs. F. J. Isaac, Champa.
Miss Loretta Lehman, Champa.
Miss Augusta Schmidt, Korba.
*Rev. and Mrs. C. H. Suckau, Korba.
Rev. and Mrs. J. R. Duerksen, Korba.
Dr. and Mrs. H. R. Bauman, Champa.
Dr. and Mrs. Herbert Dester, Basna via Raigarh.
Mrs. Mary Y. Burkhard, Basna via Raigarh.
Rev. and Mrs. P. J. Wiens, Basna via Raigarh.
*Rev. and Mrs. S. T. Moyer, Basna via Raigarh.
Rev. and Mrs. P. A. Wenger, Basna via Raigarh.
Miss Martha Burkhalter, Birra via Janjgir.
Rev. and Mrs. J. Thiessen, Birra via Janjgir.

Chihli Prov., China

*Rev. and Mrs. H. J. Brown, Kai Chow.
Rev. and Mrs. S. F. Pannabecker, Kai Chow.
Dr. and Mrs. C. L. Pannabecker, Kai Chow.
Rev. E. G. Kaufman, Kai Chow.
Miss Elizabeth Goertz, Kai Chow.
*Miss Aganetha Fast, Kai Chow.
Rev. and Mrs. P. J. Boehr, Tamingfu.
Miss Mary J. Regier, Tamingfu.
Rev. and Mrs. S. J. Goering, Kai Chow.
*Dr. and Mrs. A. M. Lohrentz. St. Paul, Minn.
*Rev. and Mrs. W. C. Voth, Bluffton, Ohio.
*Miss Frieda Sprunger, Berne, Ind.
*Miss Talitha Neufeld, Reedley, Calif.

America

*Rev. and Mrs. G. A. Linscheid, Newton, Kansas.
Rev. and Mrs. J. B. Ediger, Clinton, Okla.
Rev. and Mrs. H. J. Kliewer, Canton, Okla.
Rev. and Mrs. R. Petter, Lame Deer, Mont.
Rev. and Mrs. A. Habegger, Busby, Mont.
Rev. and Mrs. Valdo Petter, Ashland, Mont.
Rev. and Mrs. J. B. Frey, Tuba City, Ariz.
Rev. and Mrs. J. R. Duerksen, Hotevilla, Ariz.

(* These are on furlough)

GENERAL CONFERENCE HOME MISSION WORKERS

LIST OF WORKERS

Pennsylvania

Mechanics Grove, Daniel J. Unruh, Quarryville, Pa.
Upper Poplar Run and Smith Corner, Daniel Gehrig & Marie Braun, East Freedom.
Buckhorn, Philip J. Metzger, 906 Walton Ave. Altoona, Pa.
Altoona, L. H. Glass, Superintendent, 510 21st Ave.
Mrs. Edith Stiffler, 2206 Eleventh Ave., Altoona, Pa.

Chicago, Illinois

Supt., William Clyde Rhea, 1500 W. 72 Place.
Jane Entz, 1500 W. 72. Place.

Hutchinson, Kansas

J. J. Plennert, 723 E. 7th Street.

North Dakota

Edward Duerksen, Alsen, N. Dak.

Arizona

William Harley King, Flagstaff, Ariz.

Los Angeles, California

Albert Claassen, Supt., 621 E. 78th St.
Rudolph Schmidt, 7909 Stanford Ave.
Lovina Burkhalter, 654 E. 79th St.

Portland, Oregon

Catherine Niswander, 404 E. 34th St.

Canada

C. F. Sawatsky, Laird, Sask.
Gerhard Buhler, Waldheim, Sask.
M. M. Lehman, Drake, Sask.
J. J. Klaassen, Dundurn, Sask.
C. C. Peters, Herbert, Sask.
Wilhelm Martens, Chinook, Alta.
C. D. Harder, Didsbury, Alta.
J. F. Klaassen, Starbuck, Man.
F. F. Enns, Lena, Man.
D. H. Koop, Niverville, Man.
G. A. Peters, 392 Alexander Ave., Winnipeg, Man.
Herman Lepp, Reesor, Ontario.
Jacob H. Janzen, 35 Church St. Waterloo, Ont.
A. A. Hamm, Renata, B. C.

OFFICERS OF DISTRICT CONFERENCE

Eastern District

President, Rev. Allen M. Fretz, Perkasie, Pa.
Secretary, Rev. A. J. Neuenschwander, 2342 N. 9th St., Philadelphia, Pa.
Treasurer, Erwin S. Weiss, 14 E. Welsh Road, Willow Grove, Pa.

Middle District

President, Rev. Paul E. Whitmer, Bluffton, Ohio.
Vice-Pres., Rev. E. J. Neuenschwander, Bluffton, Ohio.
Secretary, Elmer W. Baumgartner, Berne, Indiana.
Treasurer, J. F. Lehman, Berne, Indiana.

Northern District

President, Rev. W. S. Gottschall, Freeman, S. Dakota.
Vice Pres., Rev. J. J. A. Schrag, Marion, S. Dakota.
Secretary, Rev. Is. J. Dick, Mt. Lake, Minn.
Treasurer, D. A. Schultz, Avon South Dakota.
Statistician, A. A. Wiebe, Delft, Minn.

Western District

Rev. C. E. Krehbiel, 2705 N. Main St. Newton, Kan.
Secretary, Rev. B. W. Harder, Whitewater, Kan.

Pacific District

President, Rev. D. D. King, Lind Wash. (Deceased)
Vice Pres., Rev. F. F. Janzen, Paso Robles, Calif.
Treasurer, Jacob Krehbiel, Lind, Washington.
Secretary, Harry Krehbiel, Lind, Washington.

Ministers of General Conference

Arranged According to their District Conference Affiliation

Ministers and Addresses

EASTERN CONFERENCE

*Amstutz, S. S.	Quarryville,	Pa.
Boyer, V. B.	1442 Linden St., Allentown,	Pa.
Foulke, Linford	Quakertown,	Pa.
Fretz, A. M.	Perkasie,	Pa.
Gerig, Daniel	East Freedom,	Pa.
Glass, L. H.	510, 21st St. Altoona,	Pa.
Graybill, B. S.	Richfield,	Pa.
Grubb, N. B.	2956 N. 12th St., Phila.,	Pa.
Grubb, S. M.	2956 N. 12th St., Philadelphia,	Pa.
*Herline, Samuel	Mans Choice,	Pa.
Johnson, E. E. S.	Hereford,	Pa.
Landes, Howard T.	1436 N. 17th St., Phila.,	Pa.
Martin, Amos F.	332 Manor Ave., Millersville.	Pa.
Neuenschwander, A. J.	2342 N. 9th St., Philadelphia	
Nyce, Howard G.	5 W. Main St., Lansdale,	Pa.
Rosenberger, S. M.	25 S. 10th St., Quakertown,	Pa.
Shelly, Elwood	Pennsburg,	Pa.
*Shelly, H. W.	1036 W. Stella St., Philadephia,	Pa.
Snyder, Jacob	Roaring Springs,	Pa.
Soldner, Grover	Souderton,	Pa.
*Swaar, J. W.	Quarryville,	Pa.
Swartz, Freeman	507 Hamilton St., Norristown,	Pa.
Unruh, D. J.	Quarryville,	Pa.
Wolf, Adam	2003 Fifth St., Altoona,	Pa.
*Yoder, S. D.	Roaring Springs,	Pa.

Licentiates:

Landis, D. M.	3340 N. 18th St., Philadelphia,	Pa.
Stubbs, R. V.	Hatfield,	Pa.

*Have no regular charge.

MIDDLE DISTRICT CONFERENCE

Amstutz, John E.	Trenton,	Ohio
Basinger, Elmer W.	Wayland,	Ia.
Blosser, Noah O.	Williamstown,	Ohio
Haas, Jacob	Pandora,	Ohio
Hartzler, J. E.	Bluffton,	Ohio.
Hilty, P. P.	Fortuna,	Mo.
Kaufman, John E.	Donnellson,	Iowa
Keiser, Austin R.	Dalton,	Ohio
Lehman, Joel	Berne,	Ind.
Miller, W. W.	Pulaski,	Iowa
Mullett, E. S.	Nappanee,	Ind.
Mosiman, S. K.	Bluffton,	Ohio
Musselman, S. M.	Bluffton,	Ohio
Neuenschwander, E. J.	Bluffton,	Ohio
Niswander, M. A.	Pulaski,	Iowa
Quiring, Prof. Jacob	Bluffton,	Ohio
Regier, J. M.	Pandora,	Ohio
Rhea, Wm. Clyde,	1500 W. 72nd. Place, Chicago,	Ill.
Rosenberger, Arthur S.	Pandora,	Ohio
Schrag, H. J.	Wayland,	Iowa
Shelly, Wilmer S.	Wadsworth,	Ohio
Van der Smissen, C. H. A.	Berne,	Ind.
Welty, Delbert	Summerfield,	Ill.
Warkentin, J. D.	Fortuna,	Mo.
Whitmer, P. E.	Bluffton,	Ohio

NORTHERN DISTRICT CONFERENCE

Balzer, J. J.	Mountain Lake,	Minn.
Dick, Isaac J.	Mountatin Lake,	Minn.
Duerksen, Edward	Alsen,	N. D.

Duerksen, A. F. ..... Marion, S. D.
Eitzen David P. ..... Mountain Lake, Minn.
Eitzen, D. D. ..... Mt. Lake, Minn.
Epp, H. D. .....Henderson, Neb.
Epp, H. H. .....Henderson, Neb.
Epp, Jno. F. .....Henderson, Neb.
Fast, Martin .....Arena, N. Dakota
Friesen, Peter J. .....Butterfield, Minn.
Friesen, Abr. W. .....Henderson, Neb
Gottshall, W. S. .....Freeman, S. Dak.
Harder, D. D. .....Mountain Lake, Minn.
Kauffman, John C. .....Marion, S. Dak.
Kleinsasser, J. W. .....Doland, S. D.
Kleinsasser, P. P. .....Freeman, S. D.
Ortman, H. ..... Marion, S. D.
Pankratz, P. H. .....Henderson, Neb.
Peters, John C. .....Mountain Lake, Minn.
Preheim, S. P. .....Freeman, S. D.
Quiring, H. H. .....Mountain Lake, Minn.
Regier, H. H. .....Mountain Lake, Minn.
Schrag, John J. A. .....Marion, S. Dak.
Schroeder, P. R., ... Freeman, S. D.
Schultz, David .....Avon, S. D.
Schultz, David D. ..... Bloomfield, Montana
Stoesz, Jacob .....Mountain Lake, Minn.
Tieszen, David, ... Marion, S. D.
Thiesen, Derk P. .... Marion, S. D.
Thiesen, J. A. .....Dolton, S. D.
Toews, N. F. .....Mountain Lake, Minn.
Toews, Gerhard, ... Wisner, Nebr.
Unruh, H. ..... Bloomfield, Mont.
Waltner, Alfred .....Marion, S. D.
Wiebe, A. A. .....Delft, Minn.

WESTERN DISTRICT CONFERENCE

Albrecht, Abraham .....Goessel, Kan.
Albrecht, Franz .....Beatrice, Neb.
Andres, John P. .....Elbing, Kan.
Baergen, Jacob .....Corn, Okla.
Bahnman, N. W. ..... Alberta, Canada.
Balzer, Abraham .....Hillsboro, Kan.
Banman, Heinrich .....Canton, Kan.
Banman, J. J. .....Goessel, Kan.
Bechtel, A. S. ..... Deer Creek, Okla.
Boehr, J. P. .....Newton, Kan.
Boese, John .....Halstead, Kan.
Brand, D. J. .....Lyman, Miss.
Buller, P. P. .....Goessel, Kan.
Buller, P. .....Goessel, Kan.
Dick, Abraham .....Inman, Kan.
Dircks, C. J. .....Greensburg, Kan.
Dirks, Jacob .....Buhler, Kan.
Dirks, Jac. A. .....Whitewater, Kan.
Dyck, H. J. .....Elbing, Kan.
Dyck, A. J. .....Inman, Kan.
Ediger, D. J. .....Buhler, Kan.
Ediger, J. B. ..... Clinton, Okla.
Enns, Gustav, ... Goshen, Ind.
Frey, Gustav ..... 308 Elm St., Newton, Kan.
Epp, J. B. ..... Meno, Okla.
Epp, J. D. .....Newton, Kan.
Epp, J. H. .....Hillsboro, Kan.
Ewert, A. A. .....Fairview, Okla.
Ewert, J. A. .....Hillsboro, Kan.
Ewert, D. C. .....Inman, Kan.
Fast, H. A. .....Newton, Kan.
Flaming, John .....Corn, Okla.
Flaming, Peter .....Buhler, Kan.
Flickinger, J. J. .....Pretty Prairie, Kan.
Frantz, Peter E. .....Buhler, Kan.
Frey, Corn. .....Newton, Kan.
Frey, Gustav ..... 308 Elm St., Newton, Kan
Froese, Abraham W. .....Ft. Cobb, Okla.
Friesen, Karl .....Meno, Okla.
Friesen, Gerhard .....Bluffton, Ohio
Funck, Henry ..... Calumet, Okla.
Funk, Arnold .....Bluffton, Ohio
Goering, Christian J. .....Moundridge, Kan.
Goering, J. C. ..... Moundridge, Kan.
Goertz, David .....Hillsboro, Kan.
Harder, Bernhard W. .....Whitewater, Kan.
Harms, G. N. .....Whitewater, Kan.
Harms, J. H. .....Cordell, Okla.
Hirschler, Christ E. ..... Moundridge, Kan.
Horsch, Michael .....Beatrice, Neb.
Janzen, B. H. ..... Turpin, Okla.
Jantzen, H. P. .....Newton, Kan.
Janzen, John D. .....Hillsboro, Kan.
Janzen, J. M. ..... Hesston, Kan.
Kauffman, N. R. .....Moundridge, Kan.
Kliewer, J. W. .....Newton, Kan.
Kliewer, H. J. ..... . Canton, Okla.
Koehn, F. D. .....Perryton, Tex.
Krehbiel, C. E. .....Newton, Kan.
Krehbiel, H. P. .....Newton, Kan.
*Kroeker, Klaas .....Inman, Kan.
Langenwalter, J. H. ....1803 University, Wichita, Kan.
Lichti, John .....Medford, Okla.
Linscheid, G. A. .....Canton, Okla.
Linscheid, J. P. .....Arlington, Kan.
Lohrenz, D. D. .....Orienta, Okla.
Lohrenz, J. W. ..... Pretty Prairie, Kan.
Mouttet, P. .....Hillsboro, Kan.
Mouttet, Sol. .....Basil, Kan.
Moyer, J. F. .....Newton, Kan
*Neufeldt, P. T. .....Inman, Kan.
*Neufeldt, Abr. .....Inman, Kan.
Pankratz, Franz .....Lehigh, Kan.
Penner, H. D. .....Geary, Okla.
Penner, Cornelius .....Beatrice, Neb.
Peters, H. P. .....Newton, Kan.
Plenert, John .....Hillsboro, Kan.
Plenert, J. J. .....Hutchinson, Kan.
Ratzlaff, Abraham .....Buhler, Kan.
Ratzlaff, J. J. .....Newton, Kan.
Regier, Bernhard .....Newton, Kan.
Regier, G. B. .....Inola, Okla.
Regier, P. K. .....Moundridge, Kan.
Reimer, H. T. .....Holmesville, Nebr.
Reimer, P. .....Beatrice, Neb.
Riesen, H. .....Newton, Kan.
Richert, P. H. .....Goessel, Kan.
Roth, Theodore .....Whitewater, Kan.
Schmidt, Abe .....Montezuma, Kan.
Schmidt, D. .....Tampa, Kan.
Schmidt, H. D. .....Cordell, Okla.
Schmidt, H. H. .....Tampa, Kan.
Schmidt, H. U. .....Meno, Okla.
Schmidt, J. B. .....Pawnee Rock, Kan.
Stucky, John J. .....Moundridge, Kan.
Suderman, J. M. .....Newton, Kan.
Thiesen, Henry .....Whitewater, Kan.
Thieszen, A. F. .....Newton, Kan.
Unruh, D. D. .....Buhler, Kan.
Unruh, H. T. .....Halstead, Kan.
Unruh, P. H. .....Goessel, Kan.
Unruh, W. F. ..... India
Voran, Christ. J. .....Kingman, Kan.
Voth, C. H. .....Inman, Kan.
Voth, John J. .....Newton, Kan.
Voth, H. R. .....Newton, Kan.
Voth, P. R. .....Buhler, Kan.
Warkentin, A. .....Lawrence, Kan.
Wedel, C. C. .....Canton, Kan.
Wedel, J. R. .....Buhler, Kan.
Wedel, Philip .....Milan, Kan.
Wedel, Peter P. .....Moundridge, Kan.
Wiebe, Jacob .....Beatrice, Neb.

*Do not belong to our conference, but support our activities.

PACIFIC DISTRICT CONFERENCE

Adrian, H. H. .....Escondido, Cal.
Aeschliman, P. R. .....Almota, Wash.
Baumgartner, S. S. ...404 E. 34th St., S., Portland, Ore.
Claassen, A. .....654 E. 79th St., Los Angeles, Cal.
*Dirks, H. B. ....646½ E. 78th St., Los Angeles, Cal.
Frantz, John M. .....Pratum, Ore.
*Funk, J. A. ..1417 E. Broadway, Huntington Park, Cal.
Gade, H. J. .....Shafter, Cal.
Galle, M. J. ..... Lind, Wash.
Hege, C. .....Paso Robles, Cal.
*Hess, D. B. ..... Army and Navy Y. M. C. A. San Pedro, Cal.
Hostetler, Lester ..... Upland, Cal.